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# CALVINIST CONTACT

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**A strong voice against apartheid**

# Reformed Church seeks closer ties with South African churches

**by Richard Westra**

*Rev. Westra is Reformed Church minister in Mississauga, ON.*

The General Synod of the Reformed Church in America (RCA) met in Schenectady, N.Y., from June 16-20 to deal with routine denominational business and to speak out on areas of concern.

Synod zeroed in on apartheid this year and passed a number of recommendations directed to the churches in South Africa.

The following is a capsule summary of the deliberations.

►The General Synod set the budget for 1981 at $683,350 and fixed the per member assessment for 1981 at $3.00, up from the 1980 figure of $2.75 per communicant member.

►The Synod approved to have a special committee on evangelization and Church Growth so as to keep the challenge of evangelization before the church as a whole and to provide the churches in their respective programs some guidance. The GPC was instructed to develop a 10-year plan and strategy for beginning new churches.

►Synod approved to hold the General Synod of 1981 at McMaster University, Hamilton, Ontario.

►A paper presented by the Theological Commission on Church Offices and their function will be presented to all the congregations. It defines the offices of minister, elder and deacon, not only in terms of their responsibilities, but also in terms of their special calling, their representation of Christ, their continuing authority in the church through the ages, and their need to strengthen the whole church in ministry. The Commission will bring before the 1981 Synod a paper on the relationship of office and gift.

►The Synod of 1979 wrote a paper on the nature of ministry and this will also be distributed to the congregations.

►The General Synod affirmed the present policy of the role of deacons on consistory by not giving them the right to serve on other assemblies in the RCA.

►The Synod will distribute to the churches, a paper on Christian faith and the arms race. It resolved that the nuclear arms race is a symptom rather than a cause of the world's dilemma, that unilateral disarmament may not always result in peace, and that the best hope of avoiding a devastating war lies in being obedient to God, and turning away from the idolatries, corruptions and immoralities in our national life.

►The Synod urges all consistories to appoint a local church archivist or historian and inform the RCA archivist of this appointment.

►The Synod urges all congregations to study the implications of its present use of the oil resource and for the next 3 years to monitor their energy use so as to initiate savings in this area.

►Synod instructs congregations to give priority attention to needs of handicapped persons and to ask classis to supervise a program in each of its churches to examine architectural and attitudinal barriers that deter the handicapped from full participation in the church life.

►Synod urges congregations to set aside a Sunday each year to be observed as "Peace Sunday," a time for corporate prayer, of repentent petition for God's mercy, and reflection on our Christian calling to be peacemakers.

►Christian Action Committee has been instructed to prepare a statement on the issue of gambling in society and to prepare a study on the field of genetics as it relates to the Christian faith, assisting the churches in understanding "genetic engineering."

### ■ APARTHEID

►Various resolutions involved the desire of the RCA to become involved in special relationships with the Reformed Church in Africa (Coloured and Mixed Race), the Dutch Reformed Mission Church (Indian and Asian) and the Dutch Reformed Church in Africa (Black), to establish formal relationship with the ministers fraternal, to provide through GPC, an ongoing financial support for programs in health, education and welfare in South Africa, to help pay for the salary of the general secretary of the Dutch Reformed Church in Africa, and to keep this issue before the church through RCA communication journals.

—To communicate to the church leaders in South Africa who are standing against apartheid our continuing support and affirmation as they seek to act in faithfulness to the biblical tradition and the teachings of our Lord and Saviour who calls us to stand with Him among the poor and proclaim their liberation.

—To call upon the Nederduitse Gereformeerde Kerk to renounce apartheid in any and all forms and to join with the worldwide Christian community in seeking freedom for all peoples in South Africa.

—To express to the South African government our conviction that apartheid, not those who revolt against it, is the real cause of violence in South Africa.

—To urge members of the Reformed Church in America to seek lasting peace by supporting in every possible way, the witness of the church against apartheid and for justice in South Africa.

### ■ WCC TIES

►Synod agreed to increase the distribution of information available to the churches on a continuing basis about the work of the World Council of Churches and the support the RCA gives. This is to come through the RCA journals and through the office of promotion and communication. Congregations are encouraged to continue their support of this council.

►The General Program Council (GPC) will be restructured into 3 divisions: Christian Discipleship, Church Planning and Development, and World Mission. This will help the average member of the church to identify the function of the GPC, to help keep program executives in better communication with the program divisions, and to help everyone to understand the various programs which need funding. There will continue to be one policy-making body with an executive director and three executive secretaries.

►Synod approved a recommendation to be sent to Classis that in the *Book of Church Order* "persons" be changed to "men and women" and that individuals shall not be required to participate in decisions or actions contrary to their conscience. The exact wording of the amendment will be sent to each congregation with a covering letter.

►Synod expressed its concern for Christians in Taiwan with a communication to the Presbyterian Church in Taiwan and to the General Secretary, Dr. Kao, expressing our oneness with them and our respect for their faithfulness and patience in working for human rights.

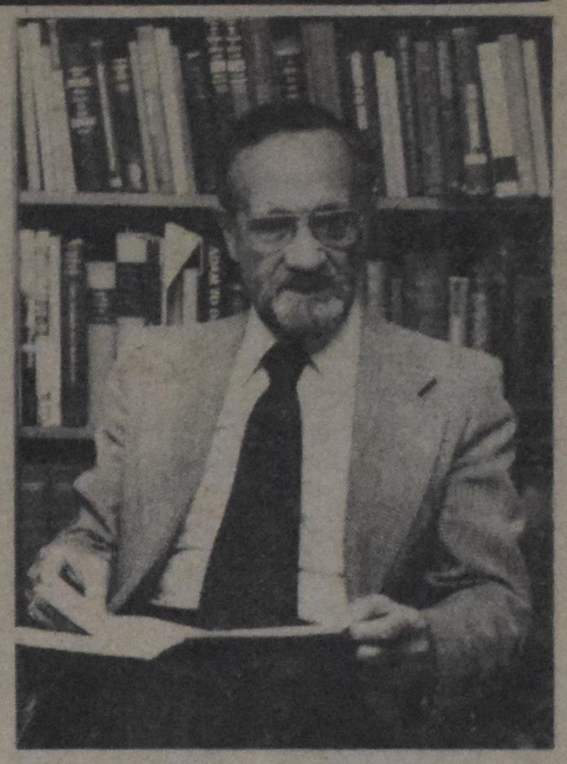
►The GPC is urged to continue its study of funding for its programs, to explore every possibility of funding in addition to assessments, and to urge that the whole church be heard on the sensitive issue of assessing for programs and administrative costs.

►Synod has recommended that the International Consultation on English texts' translation of the Apostles' Creed become an alternative for the churches' use, and that this be recommended to Classis.

►Changes in the various portions of the Liturgy Book were made, to be edited and published for permissive use until 1981 meeting of Synod.

►Commission on Worship will prepare for the 1981 Synod a revised Directory for Baptism, a statement on the distinction between a "Directory for Worship" and a "Liturgical Form," a Directory for the Celebration of Christian Marriage, and an Order to be used for the reception of members.

►The Synod authorized the production of a new hymnal for the RCA to be ready for presentation in 1984-85. In presentation of such a book, pilot congregations representing a wide variety of musical usages should be chosen to test the committee's selections as its work progresses. In this way, the ultimate decisions would have been shared by a representative group from the entire church. The committee has every reason to believe that a publisher would assume all costs of publication and marketing.



# Professor lives history

The Christian Reformed Church in North America, meeting in synod, June 10 to 18 at Calvin College, officially adopted the NIV Bible as "acceptable for use in worship services." Zondervan Bible Publishers, a division of The Zondervan Corporation, and publisher of the NIV (New International Version) Bible for the United States and Canadian markets, has sold over 2.5 million copies in five editions since its introduction in October, 1978.

Dr. Marten H. Woudstra, Professor of Old Testament at Calvin Theological Seminary, is a member of the synodical Standing Committee on Bible Translation that recommended NIV adoption to the 1980 synod. In an interview, Professor Woudstra said, "I had a very real sense of participating in history when I heard the synod's overwhelming voice-vote approval of the motion favouring NIV adoption. You see, I am the only living member from the 1956 Bible Translation Committee. That synod had charged us to study the feasibility and advisability of sponsoring a faithful translation of the Scriptures in the language of the American people."

Dr. Woudstra picked up a NIV Bible from his desk and pointed to the gold-embossed title on its cover, saying, "Our 1956 committee's affirmative recommendation was the very first step of many that finally resulted (22 years later) in this, the NIV." Professor Woudstra had participated in virtually every one of the formative committees and was also one of the translation scholars.

The Reformed Churches of Australia, meeting in synod one year ago in Melbourne, voted to adopt the NIV Bible, and Professor Marten Woudstra was there representing The Christian Reformed Church in North America. In April, 1979, he attended a special divine service at Melbourne's St. Paul's Cathedral when representatives of many denominations gathered to celebrate the completion of the NIV Bible publishing project.

"When the congregation started to sing the concluding hymn, 'Now Thank We All Our God,' I was certainly thanking God that the project had been successfully completed," Professor Woudstra said.

# We're addicted and don't even know it

Keith Knight

Sex addiction is the fastest growing addiction in the world today. What is perhaps worse is that it overpowers our hearts and minds without us realizing it, therefore making it virtually impossible to detect.

Addiction to alcohol or nicotine is easy to detect. They are bodily addictions which can be overcome with some perseverance. Sexual addiction is much more subtle because it takes control of the mind.

We live in a pornographic, sensual society. Everything around us reflects that; some obvious, some subtle. We wouldn't go into the drug store to buy a pornographic magazine, yet our minds are moulded by degrees as we get our daily dose of television soap operas, movies and situation comedies (sitcoms).

It becomes routine for us to accept extramarital affairs and to walk out on a spouse when things don't go right. We hope that the good-looking guy in the movie (or whatever) gets the other man's wife, because they get along so well together.

Sex addiction. You find it wherever you look . . . and even where you don't look. It's in your home and mine, in your church and mine, too. During these summer months you see it on the streets, at the beach, everywhere.

Our churches have bent their theological perspective in some cases to deal with sexual addiction. The most notable case is that of the Gereformeerde Kerk's stand on homosexuality. It was in reaction to the social climate which exists in The Netherlands.

When the United Church of Canada holds its General Council in August, it will deal with a report which asks the church to declare that sexual intercourse may be alright for single people under certain circumstances and that "mature, self-accepting homosexuals" should be admitted to the ministry. About adultery, the report says that it is alright to "fool around" with your neighbour's wife as long as you "intend" to be faithful to your own wife. In other words, it is not important to keep sexual activity confined to the marriage.

Whether or not that report is adopted by the United Church is difficult to say. We would certainly hope not. But the mere fact that such a report is even presented to the church and prepared by professed believers is an indication that sexual addiction is very real, a devilish tool which has found its way into the hearts of millions of Christ-believing people.

The church cannot ignore moral issues. The Christian Reformed Church took a positive step in June, when its Synod adopted the Marriage Guidelines which deal with the decay of the institution of marriage and the ways in which we as a communion of the saints and as husbands and wives must work at our marriages.

As Reformed denominations we have tended to become too tolerant of moral and ethical questions in an effort to be pastoral and loving and accepting. In our efforts to claim all areas of life for Christ, we have failed to act against social practices which are very obviously wrong.

Ministers preach that alcoholism is wrong, yet Christian weddings wouldn't dare do without it. Ministers proclaim that lotteries are wrong, yet Christians gamble thousands of dollars each year "because it's harmless." Ministers read the Law on Sundays, yet fornication and adultery abound.

Sexual addiction. It is a sign of our times. We are all involved in it. Anyone who denies that, doesn't know his own heart.

The difficulty is that it is impossible to point out just which areas of our lives are affected by this social, sensual disease. We are bombarded by lust and passion and sexual freedom from all sides and in various forms.

Sexual addiction, like drug addiction, requires self-awareness. You've got to know that you are being influenced, that you are addicted, before you can take steps to correct that addiction. Once you have recognized your problem, you talk about it with your close friends or your pastor, remembering that "Jesus Christ conquered all sin and by binding our lives to Him, we can find victory."

Jesus Christ seems to be "out" these days. There is not much room for Him in our lives. Little wonder. When we are addicted to a sensual life then there indeed is no room for Jesus Christ. Faith and prayer seem "corny" or "childish" to the sexual addict.

But if we fill our lives and our hearts with the message of the Gospel then there is no room for anything else. Then passion becomes compassion and the desire for riches becomes a yearning for spiritual riches. Hearts filled with Jesus Christ have no need for the addictions (pleasures?) of this world.

That choice is often hard: the world or God? The world seems like so much fun: soap opera adultery, pretty faces, pretty clothes, beautiful yachts, alcohol, a winning lottery ticket . . . the good life.

We know the answer. We know where our hearts should be. We have got to take that first step towards a changed life.

# Our Faith, Other Faiths

## Mission's focus shifts over eight decades

Rev. Johan D. Tangelder

*(**Editor's Note:** the World Mission Conference was recently held in Melbourne, Australia. This is the last of two background articles written by Rev. Johan Tangelder in which he traces the history of the Conference since 1910.)*

### ③ Tambaran, Madras, 1938

This conference met under the threat of the approaching Second World War. Nearly half of the delegates were members of the younger churches. They had the right to speak. This was a great advantage. Yet they took little constructive part in the discussions of the conference.

The delegates recognized the obvious, that the church itself is the centre and focal point of the missionary enterprise. The chief objective of missions is to plant churches.

Tambaran received its fame through Hendrik Kraemer's pre-conference book *The Christian Message in a Non-Christian World*. The work is now a classic in mission literature. Kraemer confronted everyone with the problem of revelation, its nature and authority. He also emphasized the unique character of the biblical message. Evangelicals were encouraged by his opposition to universalism. Yet they were disturbed about the strong Barthian influence in his theology.

The conference didn't come to any theological conclusion It remained deliberately vague.

### ④ Whitby, Canada

At Whitby, the distinction between older and younger churches was gone. Some of the leaders of the younger churches had had to learn to take over responsibility for every part of the church's work. Many missionaries had become either deported or interned during the Second World War.

The key concept of the conference was "Partnership in Responsibility." The conference declared that the younger churches had — "absolute spiritual equality, and of their right to manage their own affairs, to frame their own policies, and, under the guidance of God the Holy Spirit, to bear their own distinctive witness in the world, as the instrument by which God wills to bring to Christ, the whole population of the lands in which they dwell."

### ⑤ Willingen, W. Germany, 1952

This conference was overwhelmed by the formation of the World Council of Churches (WCC) in 1948 in Amsterdam. It met under the shadow of global tension, and while the Chinese churches were forced to break relations with other churches. It was also the time of restoration of full fellowship with German missions. The main questions discussed were: "What is the place of missions in the life and witness of the Church?" "What is the actual nature of the Church's mission?" No longer did the delegates speak of "our" mission and "our" missionaries. The emphasis fell on Missio Dei, God's mission, and on the sent one of the Father, Jesus Christ and His work in the world.

### ⑥ Accra, Ghana, Africa, 1957-58

This gathering ushered in a new era of relations between the churches in the East and the West. No longer did anyone want to talk about foreign and home missions. The homefront of missions was everywhere. The delegates also wanted to go into a new direction. "Why should there not be a joint assembly of the International Missionary Council and World Council of Churches, convened with a view of seeking an organizational integration of these two bodies? Why not eliminate the difference between churches and missions? Why not a new concept: the Church is the Mission and the Mission is the Church? The day of missionary societies is over. Why not take aggressive steps toward the reunion of all the churches of Christiandom, scattered throughout the earth?"

In November, 1961, at New Delhi, the dream of integration became a reality. The Missionary Council became the WCC's "commission for world mission and evangelism."

### ⑦ Mexico City, 1963

This was the first conference held in Latin America. Its theme was "Missions in six continents." The West had lost its dominant position. Asian and African churches had become proud of their own identity. The obsolete distinction between "Western mission" and "native churches" was abandoned. Mexico City kept alive the idea of seeing the homefront of evangelism as everywhere.

The conference ended with delegates issuing a message: "We affirm that all Christians are called to go forward in this task together. We believe that the time has now come when we must move onwards to common planning and joint action. The fact that Christ is not divided must be made unmistakably plain in the very structure of missionary work. Our present forms of

Cont'd on page 6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# LETTERS

## Exposing the 80's was institute's theme

Dear Sir:

June 23-27 saw three speakers and fourteen people in conference at the Ontario Bible College. We met to understand more clearly, God's Word for the Eighties. We wanted an exposition on the spirit of our day and how Scripture can equip us as servants to meet the needs of our day.

The speakers were Dr. Ian Rennie, a Presbyterian professor at Regent College in Vancouver. In his three lectures, he dealt with the history of the doctrine of the infallibility of Scripture. Dr. Sid Greidanus from King's College in Edmonton lectured on "God's Word to Corporations" — the relationship of God's justice to commerce of today. Rev. Andrew Kuyvenhoven lectured on "Covenant Theology." All the lectures were extremely interesting and stimulating.

The attendants came from Presbyterian, Christian Reformed and Baptist background. Together we joined and gained insight into the needed compassion for both rich and poor, to turn from materialism to sacrificial living. Eleven lectures of more than an hour each led to hours of interaction. One person commented that this had been "the best institute I have ever attended."

For some time now, our organization was tentatively known as the "Canadian Reformed Fellowship." This name has led to confusion among Reformed people. This is regrettable. We are searching for a permanent name. If you have ideas, please let us know.

Our next Day Apart at Crieff will be November 5, 1980. Our speaker will be Dr. Clint Story, a psychiatrist from Homewood, Guelph. He will speak on the topic, "Personal Alignment in the Ministry." It is our hope to learn more of Ephesians 4: 13 as related to ministers as persons in the work to which God has called us.

Ed Den Haan,
Canadian Reformed Fellowship,
Guelph, ON

## Abominations and self-control

Dear Sir:

The various professors who question whether the serpent spoke and if there was an earthquake at the resurrection, etc., should consider Proverbs 6:19 and Gal. 5:23. Sowing discord among brethren is one of the 7 abominations unto the Lord.

Temperance, or self-control, is one of the 9 fruits of the Holy Spirit. In view of the damage and division done in Holland and in the U.S.A., why can those with differing views not keep them to themselves? That also goes for Dr. Harry Boer!

Peter Tensen,
St. Ann's, ON

## A book better left unread?

Dear Sir:

In *Calvinist Contact* of May 30, 1980, appeared a review by Rev. J. Bolt on the book *The Bible in the Balance* by Dr. Harold Lindsell. Rev. Bolt judges this to be a book that is better left unread. In fact, the review was so devastating that it took some courage to buy and read the book. Who desires to read a theological issue that is reduced to the level of soap opera drama, as Rev. Bolt suggests it is?

After reading the book, however, I believe to be of a different opinion. I did not find that the book deals with theological trivia and ecclesiastical gossip, as the review says it does.

On the contrary, I found that Dr. Lindsell's book deals with the very important issue of the trustworthiness of the Bible. The author makes it clear that he believes in an inerrant Bible. Inerrant because it is the Word of God, inspired by the Holy Spirit who kept the prophets and apostles who wrote the different Bible books from making errors. So the Bible is trustworthy, not only in matters of faith and practice, but in all its parts. The main thesis of the book is: "Anyone who allows for errors in matters of science and history almost inevitably opens the door for admission of errors in other important doctrines.

This thesis, the author proves with ample documentation: examples of theologians, institutions of learning, even almost entire denominations that began with allowing for errors in the Bible in matters of science and history, that have gone, the way from orthodoxy to liberalism, i.e., doubting or denying doctrines, like the virgin birth, the resurrection of the dead and others.

Since this battle for the Bible has not left our own denomination untouched, I would like to recommend the reading of this book, especially to those who are not aware of the seriousness of this battle and the danger involved.

I believe it would be money well spent if Church libraries bought both books by Dr. H. Lindsell, *The Battle for the Bible* and *The Bible in the Balance*, so that these books would be available to all those wanting to read them.

Miss S.M. Mechelse,
Stoney Creek, ON

## God's grace and homosexuality

Dear Sir:

I would like to respond to Mrs. Kuipery's letter to *Calvinist Contact* dated May 30, 1980 concerning homosexuals in the church. I agree with her wholeheartedly and I also feel that being homosexual can be cured by the help of God. I have an article which I would like to share, which is a living testimony of an ex-homosexual.

"I am a reformed homosexual and I know the misery of such a life. Thanks to time, a tone of prayer and the grace of God, I am over it.

"I do not agree with you that homosexuals should be allowed to teach schools. If their own lives are so messed up I don't believe they are qualified to work with children."

Margaret Bosma,
British Columbia

## John Calvin saw dancing as a part of worship

Dear Sir:

I read with interest, the article on "church chooses which dances are 'in,' which are 'out.'" Yet as much as I found the article informative and worthwhile, I also found it somewhat misleading, and would like the opportunity to clarify some items for the readers.

It was written that "John Calvin was totally opposed to dancing." Indeed in his commentary on Psalm 150 he feels the correct Hebrew word for "dancing" (as it is referred to in most contemporary versions) is actually "pipe." But that is not all he said about dancing. In Psalm 30, David uses the word dancing, Calvin here agrees with this translation and said "By the term dancing, he does not mean any wanton or profane leaping, but a sober and holy exhibition of joy . . . " It can be clearly seen that he does not condemn dancing outright, but he puts conditions on it, explaining both the negative and positive use of it.

He takes a similar approach when he explains the testimony of Jeremiah in Chapter 31: "Of the dance we have spoken elsewhere, — that wantonness in which the world indulges in its hilarity, was not permitted; as to profane men, there is no moderation to their joy. The prophets followed the common mode of speaking, and indeed, the Israelites had their dances while celebrating the praises of God: But it was chaste and modest joy, yea, and a sacred joy, for it was a mode of worshipping God."

It is rather apparent that Calvin clearly saw how the antithesis worked itself out in the hearts of people, and therefore, he writes with both the God-fearing and the unbelievers in mind. Writing, "profane men pervert the benefits of God," and to "profane men, there is no moderation in their joy," and at the same time he was able to note how "(dance) was a mode of worshipping God."

But why does Calvin attack the "profane men" as much as he did? One must remember the influence these men had on Geneva and Calvin's zealous detesting of anything manifesting evil. One may recall how previous to Calvin's coming to Geneva, the city, according to Fisher, in his book, *Reformation*, was known as a place where the priests and monks were exceptionally profligate, with many prostitutes, gambling houses and wine shops scattered throughout the city. R.W. Collins, in his book on *Calvin and the Libertines*, also comments on how manners were often easy and the passion for pleasure was great. This was already felt as early as 1487 when many popular dances were felt to be reprehensible. In 1534, "indecent dances" were prohibited in Geneva, and in 1535, the government of Geneva forbade all street dancing. Yet, it seems that these regulations were never really enforced, it was still a city that did not live by the words she proclaimed.

Then Calvin arrived on the scene. Being a man of discipline, he could not tolerate the unrestrained lifestyle of the Genevans, and sought to see these laws enforced. Conflict arose, and an opposition party formed against Calvin. This group was called the "Libertines" by Calvin, a word meaning free-thinkers. It was a fairly large and influential group made up of fanatical Antinomians, an offshoot from the sect of the Free Spirit, who combined pantheistic theology with a lax morality.

For about 20 years, so Fisher informs the reader, Calvin had a very active struggle with them. At one point he was exiled for two years, but finally in 1555, the efforts of the Libertines were culminated. As they prepared an armed conspiracy under the leadership of Perrain, its complete overthrow was the death blow of the party.

Can one still rightly say Calvin was totally opposed to dancing? Or was it that he was so concerned with "free thinkers" that he did not have opportunity to develop the idea of dance as a mode of worship? I am more inclined to answer to the affirmative to the latter and therefore, on the basis of the comments and quotes made in your article, with the qualification listed in the report, it would seem that Calvin would be one of the first to vote positively on this synodical report.

The qualifications you referred to regarding types of dance seem to make a great deal of sense. Having studied ball room dance, and having been involved in various occasions with rock and folk dance, I would certainly be supportive of Christian involvement in folk and square dancing and would approach with a great deal of caution, ball room dancing (Polka being a possible exception) and dancing to rock music. It appears the report is rather clear on this and ought to be supported with little difficulty.

You suggest that the report is obscure when it begins discussion on the use of the body in liturgy. But I wonder if really the report is that obscure or if you are not open to its words because of a lack of exposure and careful reflection on this subject?

Historically, the church has always used the dance and

Cont'd on page 8

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# Church Page

## Pastoral Pondering

### Real work?

A minister is called upon to do many strange things in the course of his duties. Most of you may have suspected this, but you probably did not suspect that shovelling potatoes was one of them did you? Yet that is what I was doing about a month ago! Of course my own big mouth got me into it. It all began with the Young People's slave auction at our last Congregational Meeting. I volunteered to be sold. There were enough church members present who were curious as to whether I could do an honest day's labour, to offer a total of over $500.00 for the Christian School and to see me do some real work! Well, let me set your minds at rest. I managed to hold out quite well for two mornings, doing lots of lifting, carting and shovelling of potatoes at the Neutel Farm. I also got to drive a tractor — old stuff for most of you, but pretty exciting for a city boy like me! So, if anyone doubts that I am capable of some real work, I'll just send you to Bert for a testimonial.

If anyone else requires me for some real work, I will be happy to volunteer — of course I would expect the same rate of pay — $75 an hour — to be donated to the Christian School! Well, do I have any offers?

Rev. Rudy W. Ouwehand,
Grace Chr. Ref. Church,
Cobourg, Ontario

### Objective self-examination of the denomination

Two experiences in recent weeks lead to an honest look at our Christian Reformed denomination. Some recent church visiting initiated the looking, but it was especially the Chr. Reformed Ministers' Institute — its sessions and the accompanying fellowship that led to an honest evaluation.

About 450 ministers met in Grand Rapids recently for 2½ days. Enlightening speeches accompanied with much visiting with others lead to some observations which, though general, are fairly accurate. Allow me to list some.

• *Youth* and singles create major concerns. Many, (up to 50%), in some churches, are not interested in the church. Most of these are not even considering profession of faith. Pastors share in general a great concern, how to reach them.

• *Preaching:* Though there are many training sessions, much discussion and seemingly much good Word proclamation, there seems to be minimal result. People come and go, but so little seems to be happening.

• *Worship:* Morning services are very well attended in most churches. Evening attendance is "the pits" (to quote one pastor). A number of colleagues report evening attendance at 25-30% of the a.m. What can we do? Should we change the format? But then some of those who do come may get upset and stay home? It all sounded very familiar, although I am very grateful that our evening attendance does not suffer with that problem of low attendance.

• *Work and Ministry:* Everybody is so busy being all tied up with work, that it is becoming harder to find people willing to serve in consistory, in teaching and other ministries. Will this lead to preacher-run churches?

• *Growth:* Some of the smaller churches are growing, most of the larger and middle-sized churches lose more members than are gained.

• *Solutions:* Most of us agree that a new reformation and renewal is badly needed — denomination wide — and many of us are fervently praying for it. In fact, many others, all over the U.S. and Canada, "hear" that it is happening here. That is a subject of much discussion among us. I do pray for continued dynamic, powerful outpouring of God's Spirit upon his church, including First. It is badly needed so that his Kingdom may come with greater speed and devotion.

I am grateful to God for allowing me to be a part of this exciting congregation. May he lead us and so use us to lead others more fully into the doing of his will.

Rev. H. Wildeboer,
First Chr. Ref. Church,
Edmonton, Alberta

**Orthodox Christian Reformed Church**
in **Listowel,**
worship service at
Orange Hall, Maitland St. N.
10 a.m. and 2:30 p.m.
Rev. C. Bronsveld.
Phone: **291-2194.**

**The Camrose Christian Reformed Church**
*Welcomes You!*
**Summer Schedule:**
Worship service: 11:00 a.m.
Sunday p.m. lunch and fellowship at homes.
**Location:** 4706 — 56 St.
Mailing address: **Box 1195, Camrose, AB**
*The Alberta city in the 1980s.*

## Ladies of purpose

How do our societies fulfill the defined needs of the church and its mission and what are their short term and long term goals and objectives? Here follows their report:

The Ladies Society's long and short term goals are reflected in the constitution Article 4: "The primary aim of the society shall be the study of the Bible. The society shall also promote Christian fellowship in and outside of the society. It shall contribute to the spiritual and intellectual development of its members, so that they may be led to a fuller and Christian life. It shall also promote Christian benevolence and missionary effort and zeal as opportunity may present itself."

These goals are carried out in a number of ways:

• *Study of the Bible:* The first hour is spent in Bible study. This year we are using an outline prepared by Rev. Breisch of Calgary. We are studying the books of the New Testament. It gives us a general idea of the content of each book. Other years we have used outlines from *The Banner, The Creative Homemaker,* or *Facing the Issues.* This especially contributes to our spiritual and intellectual growth.

• *Christian fellowship:* As we discuss the Bible and what it says to us during our coffee break, and our variety of after-recess programs (quizes, games, reading, speakers, e.g. Wycliff Representative) we get to know each other better and develop bonds which don't seem to be worked out as well in other areas of church activity. Each year the potluck supper and visits that are made, promote fellowship with other members of the congregation.

• *Benevolence:* Each Christmas a gift from our society goes to a needy family. We visit the sick, mothers of new babies, widows and widowers and we make sure people are helped in their households when illness occurs to the mother.

• One of the aims, that is missionary effort and zeal, is not being met as a society but as individuals. It is our hope that our discussions help us to carry this out.

Some of our members objected to giving this information because they felt it is well known why this society exists and we are under the supervision of the Council (Art. 3 of the Constitution) as well as the Council's authority. Others felt it was good to do some introspection.

Yours in Christ,
H. Guillaume,
President Trinity Ladies Society,
Trinity Chr. Ref. Church,
Edmonton, AB

## Press Parade

### The Spirit's way: the truth in love

The Consistory received an invitation from the Emmanuel Christian Reformed Church of Calgary to the dedication of their new church building. The answer of our consistory should also be of interest to the congregation. Here follows the text:

"Esteemed Brothers: We thank you for the invitation to be present at the dedication of your church building. However, your invitation passed our consistory after the event. Therefore this belated reply.

"It is our wish and prayer that in your new church building the Word of God may be proclaimed, every Sunday again, as revealed in the scriptures, in accordance with the institution of Christ, the head of the church.

"We want to add to this wish and prayer, that this preaching may also result in the removal of whatever separates believers who ought to meet together. Rather than once in a awhile acting as if no stumbling blocks exist, we believe that the Lord calls you and us to do whatever is in our province and power to have such hindrances removed.

"May God in his grace use you and us also in this respect. Then your and our joys will become one, and the angels in heaven will rejoice with us.

"With brotherly greetings, Yours in the Lord's service, for the Consistory, (chairman)."

Canadian Reformed Church,
Calgary, AB

## Church News

**Christian Reformed**

**Called**
—to London (First), ON, Rev. Morris Greidanus of Brampton (Immanuel), ON.

**Declined**
—to London (First), ON, Rev. Martin Contant of Ancaster, ON.

**Accepted**
—to Listowel, ON, Candidate Gerrit Veeneman.

**New clerks**
Pembroke, ON — Mr. Jacob Rook, R.R.#3, Cobden, ON, (613) 646-7841.

Strathroy (East, ON — Mr. B. Zylstra, 86 Queen St., Strathroy, ON N7G 2H5.

**Reformed**

**Accepted**
—As intern chaplain in training at Pine Rest Christian Hospital, Grand Rapids, MI, Pastor Jon van Oostveen of Chatham, ON, for one year.

## FROM COAST TO COAST

**ALBERTA**
Brooks-CKBR ..... 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT .. 7:30 a.m. 1110
Edson-CJYR ..... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB .. 8:30 p.m. 1280
Peace River-CKYL ... 7:00 p.m. 610

**BRITISH COLUMBIA**
Abbotsford-CFVR . 11:30 a.m. 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY ..... 7:30 p.m. 1500
Kamloops-CFFM-FM (Sat) ..... 10:00 p.m. 98.3
Langley-CJJC ..... 10:00 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Port Alberni-CJAV .. 6:30 p.m. 1240
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB ... 9:00 a.m. 1470
Vernon-CJIB ..... 10:00 a.m. 940

**MANITOBA**
Altona-CFAM ..... 9:30 a.m. 950
Boissevain-CJRB .. 9:30 a.m. 1220
Steinbach-CHSM .. 9:30 a.m. 1250
Winnipeg-CKJS ..... 9:15 a.m. 810

**SASKATCHEWAN**
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CFMQ-FM .. 8:30 p.m. 92.0
Weyburn-CFSL(Mon) 9:30 p.m. 1190

**ONTARIO**
Brantford-CKPC .. 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS .... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC .... 8:30 a.m. 1380
Ottawa-CFGO ..... 8:30 a.m. 1440
Owen Sound-CFOS ..... 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK ..... 8:30 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS .... 9:00 a.m. 1240
Thunder Bay-CFPA . 9:30 a.m. 1230
Toronto-CKFH ..... 9:30 a.m. 1430
Wingham-CKNX ... 10:30 a.m. 920

**NOVA SCOTIA**
Digby-CKDY ..... 5:00 p.m. 1420
Kentville-CKEN .... 5:00 p.m. 1490
Middleton-CKAD ... 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB ..... 8:00 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

**QUEBEC**
Montreal-CFCF .... 10:00 p.m. 600

**NEW BRUNSWICK**
Fredericton-CFNB . 10:30 a.m. 550
Newcastle-CFAN ... 9:00 a.m. 790
St. John-CHSJ ..... 7:00 a.m. 1150

**FRENCH**
**BACK TO GOD HOUR PROGRAM IN CANADA**
**PERSPECTIVES REFORMEES**

**ONTARIO**
CFML-Cornwall .... 9:30 a.m. 1170
CFCL-Timmins ..... 9:30 a.m. 620

**QUEBEC**
CHRS-Montreal .... 8:00 a.m. 1090
CKLM-Montreal .... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers .. 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O. Box 5092, Ottawa, Ont. K2C 3H3

# "Your kingdom come"

by Arent de Graaf

*Dr. de Graaf, of Forest Hill, Australia, is a member of the interim committee of The Reformed Ecumenical Synod who participated in the World Missions and Evangelism Conference held in Melbourne, Australia. In this series of four articles for* ***Calvinist Contact*** *he writes about the conference and its implications for the Reformed community.*

MELBOURNE, AUST. — World conferences and Assemblies of the World Council of Churches used to be things of splendour. Even here at Melbourne there was a touch of that when, right in the middle of the World Mission and Evangelism Conference in May, we were all invited to the old (Roman Catholic) St. Patrick's Cathedral for the solemn Ascension Day service.

"Your Kingdom Come" was the theme, and that — said the Conference time and again — is good news . . . but only *good* news for *the poor*. For the rich — the Conference insisted, the news is bad . . . or ought to be.

It is the poor of this earth that God identified at Calvary and identifies now. If the church is unwilling to bear the cross and suffer with Christ as He suffers today in the slums of Calcutta and the opressed of South Africa's blacks or Latin America's exploited workers, she is no church but just the puppet of the rich Western Protestant powers, who — mainly through those evil trans-national corporations — make the name of Jesus a mockery.

**◄The four sections**

Four sections were given the task to do the Conference study and prepare the Conference reports:

I: Good News to the poor.

II: The Kingdom of God and human struggles.

III: The church witnesses to the Kingdom

IV: The crucified Christ challenges human power.

That fourth section changed the title of its final report to: "Christ, crucified and risen, challenges human power," not a bad change! But in the report itself, the Resurrection as God's victory over death and sin was hardly spoken of, rather it became the symbol of final victory over the forces that enslave and oppress people.

The kingdom of God, for which we pray when we say "Your kingdom come" was mostly looked at through the spectacles of the "liberation theology." To quote Dr. Bruce J. Nicholls, the secretary of the Theological Commission of the World Evangelical Fellowship, and one of the leading evangelicals present at the Conference ("New Life" 12.06.80, p. p.4):

"The Marxist analysis of the class struggle between the oppressed and the oppressors is a partial and inadequate one. Its treatment of cultural factors such as racism and tribalism is unsatisfactory and its explanation of the religious factor is erroneous. It has no place for the transcendent and the power of God to change human nature and create a new society. This danger was present in the liberation theology of Melbourne. The kingdom comes when poverty is eliminated. The new man is the political humanist and the kingdom of God becomes the kingdom of man.

"Because Melbourne gave no place to the second coming of Christ to consummate His kingdom, the process of liberating the oppressed was set in this world context and in the here and now.

**◄From "missions" to "mission"**

You would say: "Missions" ..."Mission" — what is the difference between that plural and that singular? If you have followed the development of the Ecumenical Movement and the thinking on the missionary activity of the Christian church, you know there is a big difference.

Missions was the word for the way churches and — at first especially — societies brought the Good News of the Lord Jesus Christ to all corners of the globe. Most of you still understand it that way when, for instance on Pentecost Sunday, you pray and give for "overseas missions" or partake of the work of your "local home missions committee." But in ecumenical circles that word is being dropped.

It is now mission, singular.

There is a good element in that shift: Not just a multitude of churches sending — haphazardly — a multitude of men and dollars into a multitude of places, sometimes competing with each other, but rather: The one God sending (mission is Latin for: sending) His Son into this world to redeem it, and the Father and the Son sending the Holy Spirit to change the face of the earth. This is not a whole bunch of organizations each doing "their own thing" but the one God reconciling the world to Himself.

It is good to rediscover that.

And there is more. You find that in Colossians 1: After having made peace through the Blood of the Cross, this one God is reconciling all things to Himself. The Great Commission speaks not merely of "telling the Good News," and surely not just "to individuals" but it speaks of "discipling the nations and teaching them all things that Christ commanded."

Not just saving souls . . . but re-forming the whole man, his body, too, and then transforming through these new men, the whole of their culture and social structure. In a way that was of course always understood. Family life changed, and cultures steeped in fear and sickness were given, along with the News of Jesus the Sin-bearer, healing and education. In a way, Missions as understood in the past, were also "holistic" (a saying sometimes mis-spelt as saying: wholeistic: whole man, whole society).

The kind of thing that Calvinists have striven for especially since the days of Kuyper: "Not an inch breadth in all Creation of which the crucified and risen Christ does not say: "Mine." But of course we never quite made it, did we?

The men and women in the Melbourne WCC Conference were quite right when they stated, time and again, that after so many years of Christian teaching, Christian influence and even — Western! — Christian nations it is a bitter scandal that so much misery goes unrelieved, so much oppression unchecked, and that this seems rather to get worse!

The question remains, though, whether the change of missions to mission, with social justice at its core and the 'telling of the News of the rich Christ for the poor sinners' shoved off to the periphery, at least for a time till the hungry have been fed and the captives liberated, will bring in God's kingdom any faster, or even finally and ultimately bring peace, shalom, to the battered citizens of earth. Marxism is after an unattainable Utopia, because sinful man cannot by himself, make a sinless earth. Even if they mean well, and many do, they will end up being bitterly disappointed and to whom must they flee then? Disappointed idealists often turn out to be the cruellest of tyrants.

**◄Class struggle at Calvary?**

Dr. Ernst Kasemann, the well-known New Testament scholar of Tubingen University, West Germany, also like the Indian Orthodox leader, Mar Ostathios, were strong in their call for "a classless society."

But to many — if not most — of those who spoke at the Conference, especially from the Third World and most particularly from Latin America whose representatives dominated this Conference just as the Asians did at Bangkok — — what happened at Calvary was God taking the side of the poor and oppressed. Jesus' sermon in the Nazareth Synagogue with that quotation from Isaiah 61:

"... The Spirit of the Lord is on Me, because He has anointed Me to preach Good News to the poor, . . . to proclaim freedom for the prisoners, and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour . . ." was often referred to at the Conference as "the Nazareth Manifest" and was read almost exclusively in the light of social revolution. What took place at Calvary was basically a "class struggle and the strong impression was given that those who are poor in this world (and how many are there of them!) have no sins to confess, no blood to cleanse them before a holy God.

Surely, there were others who spoke against this trend. But they were barely heeded. The main tenor of the way this Conference spoke was social Gospel.

Both Philip Potter, the WCC secretary, and Emilio Castro, the CWME director sought to stress that the basis of all our acting and speaking is the sovereign love of a holy God for a sinful world. After all, Potter was born and raised in a Methodist Mission church in the West Indies and Castro has always been an Evangelical. But even in the way they spoke, seeking to hang on both to the Gospel and to the liberation theology, they betrayed a tension that seems unbearable. Can you say the one as well as the other?

The same is true of Mar Ostathios, the vocal leader of India's Orthodox church. He is truly Orthodox in his strong emphasis on the Trinity, the satisfaction for sinners at the Cross and the centrality of the true and bodily resurrection of Christ. He also was one of the few from whom we heard the "Maranatha" of the Christian Hope. Yet he also saw the kingdom of God in terms of the "classless society," and even if you come from the abject misery of India's caste system, what happens to your message if you thus narrow down the work of God?

If the struggle at Calvary was mainly a class struggle, then — to quote Paul — "You are still in your sins and our preaching has been in vain."

In the following articles, we will have to listen closer to the voices coming from this Conference. We cannot ignore these voices, you see! Even where we have misgivings, we cannot ignore them. We even must be brought to the point where we wonder: "Where have we, Christians from the West, given reason for this harsh and unrelenting criticism?"

I also will have to tell you of other tendencies emerging at Melbourne: the growing danger of what Dr. W.A. Visser't Hooft warned the WCC against when he was still its secretary, that of syncretism.

Was I glad to have been at this Conference? Yes I was. One hears what is going on and we are driven to deep self-examination.

But I am also glad that our churches have not done what other R.E.S. churches did: join the World Council of Churches. More than ever, after this Conference, I believe that the voice of the WCC is not that with which a Reformed church is to speak in the world today.

**Johnson Outboards**
**Peterborough Boats**

*Bay City Marine*
136 Hester Street, Hamilton
**385-0310** *W. Nagtegaal, prop.*

# You and your mind

**by Wally Goossen**

Sam is a man of 40 years of age, a normal, average man in every way except one. He has a fear of open spaces. At least that is what he says.

Whenever he gets into a large crowd and sometimes when he is out for a drive in the country and when he is window shopping with his wife, he gets panicky. His legs and arms start to shake, he gets palpitations and he starts to sweat. Consequently, he avoids those situations in which he gets these symptoms. This means he seldom goes shopping, he seldom goes for a drive of more than two miles and never goes to a football game, although he loves the sport. Nor do his wife and he go on vacations, because he feels insecure when he is far from home.

Sam is a man of average intelligence. When his doctor tells him that he doesn't need to be afraid of open spaces or of crowds, he knows the doctor is right.

Why is it then that he is so incapacitated?

Sam is not really afraid of crowds or open spaces. Sam is afraid of the nervous symptoms that these situations produce. He dreads the thought of palpitations, tremours and sweating.

What can Sam do? He wants to go out and enjoy life and do the other things average people do, but he thinks he can't. There is only one way that he will overcome his fear and that is to be willing to bear the discomfort of his nervous symptoms and do the thing he fears to do.

If he will believe his doctor when he tells Sam that no danger is imminent no matter how bad the palpitations and tremours, and if he will be willing to put up with the discomfort, he will be able to live a normal life and will be free of these symptoms in time.

When his doctor told him nothing was wrong with him physically, he should have believed the doctor's authoritative opinion.

The will to bear discomfort is not strong in most of us. We want quick, easy remedies. But this only makes us more aware of our discomfort and the more we struggle against it, the greater our discomfort gets.

Sam is only one of thousands who are house-bound because of their fears of discomfort. And as he gave in to those fears, his imagination exagerated them beyond all proportion to the extent that he feared he would die from the palpitations.

Going against these fears is the only way he can restrain his imagination and get relief from his tormenting thoughts.

As a Christian, Sam has available to him, the comfort of God's Word and God's Spirit. If he even were to die, he would only die to go to a better place. But he has the assurance from God's Word that he need fear no evil. That God is protecting him. And when troublesome thoughts assail him, he can drive them away with scripture.

"My thoughts are not your thoughts."

"I have appointed angels to watch over you."

Sam and people like him can, with God's help, learn to live a normal life, free of nervous symptoms and the discomfort they produce.

Cont'd from page 2

missionary organization do not openly manifest that fact; they often conceal it. The far-reaching consequences for all churches must be faced . . . We do not yet see all the changes this demands; but we go forward in faith. God's purpose still stands; to sum up all things in Christ. In this hope we dedicate ourselves anew to His mission in the spirit of unity and in humble dependence upon our living Lord."

## ⑧ Bangkok, 1972-73

The Bangkok conference with its slogan "Salvation Today" stood on the shoulders of Mexico City, 1963. It reaffirmed the reality of the relative presence of the church in six continents. For the first time, there was equal representation between old "mission" fields and the old "Christian" world. There were also representatives from large non-missionary churches in Africa, Asia, and Latin America.

The delegates sought to explain the meaning of salvation today, in the light of the concrete historical situation of contemporary mankind. Many veered away from the biblical view of salvation by looking to Karl Marx and sometimes to secular technocrats. There was a sense of cautious optimism about the possibilities of changing and renewal of cultures. Salvation became for many social and economic liberation; a search for the quality of life in the here and now.

The conference called for "a moratorium on sending funds and personnel while receiving churches sought their own identity and worked out their own understanding of mission."

# PASTORAL COUNSELING

## Training the will

**Ralph Heynen**

Modern education lays a great deal of emphasis on motivation. We carry this over into life in general. We need things to motivate us. There are many ads that tell the smoker how to kick the habit in a painless way. Books on dieting appear almost every week, presenting some new painless way of getting rid of those unwanted pounds. They talk about overcoming smoking or dieting by hypnosis . . . do it the easy way! What happened to the old virture of self-discipline? What happened to the training of the will?

I'm convinced that we should teach ourselves and our children the importance of moving against difficulties and of overcoming obstacles by the sheer act of the will. In older psychology and child training methods there are these two principles that were stressed: the "I will" principle and the "You shall" principle. The idea of the first was a matter of trying to lead a child to the point where he says: "I want to learn this," or "I want to do that." The second one was: "You must do this or that," and that concerned doing the things that you'd rather not do, no matter how much effort is involved. We've lost something important and exciting in life by neglecting the principle of just plain will power. Life consists of some things that you like to do, but also of some things that you don't like to do, but you have to do them anyway. Sheer perseverance and courage are needed to face life. We need will power to overcome some of the obstacles that we meet. No matter how much you may talk about motivation you reach a certain point in life when you say: "I don't like to do it but I'm going to have to do it."

A young fellow tries to get on the basketball team or on the tennis team at school and he's willing to work endless hours, he'll stretch his muscles until they're painful, but he wants to be on the basketball team and so he will work at it. But when it comes to his homework — there may be a lot of things he doesn't really like to do or he doesn't feel like doing, but he says: "I've got to do it in order to get good marks so that I can be on the basketball team."

Motivating makes us do certain things. It's easier, of course, to keep on living with our bad habits and do nothing about them. But in time, these habits become annoying to our mates or to our friends . . . they point them out to us and they say: "You've got a bad habit . . ." We must not allow ourselves to do only what we like to do, because we also do those things that we must do. Breaking a bad habit is one of these. You begin by recognizing that you have a bad habit. You determine that you're going to have a new habit in its place. Then by sheer act of the will, by perseverance, by plugging away at it, you're going to conquer a bad habit.

We also have to develop a stronger power of the will in dealing with life in general. After all, we do face things that must be done whether we like them or not. We must obey the law — you can't drive beyond the speed limit without getting penalized for it. You can't run through a red light, even though it seems good to you. You have to observe certain regulations and rules. There are rules of health that you cannot break, because if you do — you're going to suffer the consequences.

During the summer months we used to go out painting barns and houses in order to earn our way through college. We used a painter's plank, which is a 12 inch board. Now when you lay that thing on the ground, anybody can walk over it full length without any problem. It doesn't make you nervous. But when you put that painter's plank about 10 or 15 feet above the ground, many people are afraid to get on it and especially to walk on it. That board is just as wide when it's up there as when you have it on the ground. But people imagine themselves falling and their imagination gets in the way of the will.

A while back, we were up on a tall building overlooking a city. One of the ladies standing there with her husband said: "I don't dare to look over the side." He said: "Oh, come on: nothing can happen." There was a high rail there and glass covering — why wouldn't she look over the side at the city? She imagined herself falling and she couldn't make herself get that close.

You have the same thing with your children. We try to teach our children to use perseverance of the will. We may at first have to stir their imagination. We try to show them how rewarding it is to do something that is difficult. But gradually they reach the point where they will have to bite the bullet and do things because that's the right thing to do. A boy whose mother wants him to play the piano is compelled to practice the piano against his will. But when he progresses in his studies, he gives in to working at it and he claims that there is some enjoyment in making those chords and playing some music that really sounds pretty good. Gradually it becomes easier to get him to practice.

A child to whom God has become a living reality will learn that the basic motives in living are not a matter of whether he likes it or doesn't like it. But a matter of good and evil, right and wrong. He may not feel like obeying his mother, but he knows it's the right thing to do. He knows that being dishonest or telling lies is wrong and sinful in the eyes of God. He reaches the point when he can distinguish between pleasure and duty. And he realizes God demands certain things of us.

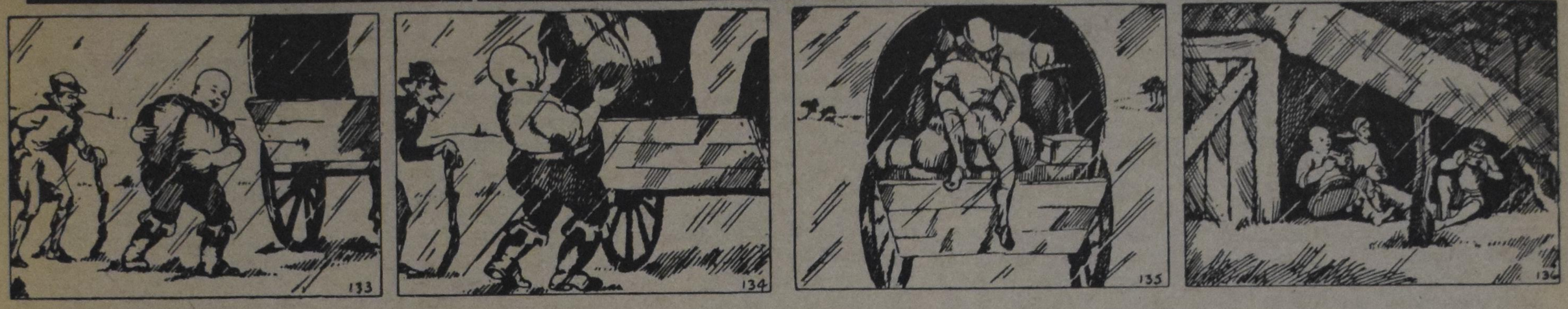
I am convinced that we haven't trained our children enough to do things that they'd rather not do. The man or woman who has to get up early in the morning to go to a job that is not too exciting needs a lot of will power. The person who is ill with a constant pain will struggle to keep moving, to keep going. They're exercising the power of the will. Doctors tell us that those who lose their will power, or their will to live — medicine can't do much for them. That's why we ought to train our wills and the wills of our children. It's not an easy task. But it's worthwhile. I think it's important that all of us do this day by day. Use that inner power that helps us to get ahead in life, to move forward.

**THOUGHT FOR THE WEEK:**

**That little verse in the hymnal is so beautiful: Take my will and make it Thine; it shall be no longer mine. That's what we need!**

# The Adventures of the Jolly Baker

by W.G. Vandehulst




133. "That poor wretch! He can hardly go another step. And in this rain. It's a hard life." Without thinking, Bumble suddenly shouted, "Whoa, boy!"

"What . . . what are you doing?" demanded Mrs. Bumble.

"Helping that poor man."

"But . . .but how?"

Bumble was already climbing down from the wagon. "Hey there, pedlar! Let me help you with that load. We'll toss that in the back of the wagon."

He took the large bundle from the pedlar's back. Funny! The man had looked ready to collapse under it, but it wasn't very heavy. Just large.

134. For a moment the stranger lifted his weary head and a strange light flickered in his eyes. His lips twisted into a half-smile, but then he let his head fall again. He sighed deeply like someone relieved of a big load. He gasped, "Oh, puff, sir, I'm, puff, so grateful! I'm . . . I'm, puff—"

"That's all right! That's all right!" said Baker Bumble. "There! Your bundle is in the wagon. Now you climb in too. I can't stand to see a man plodding along with such a load in this kind of weather."

He heaved a large but surprisingly light bundle into the wagon. It landed on top of the big trunk, beside the little box with the secret ingredients.

135. Then the pedlar also climbed in the back of the wagon. That wasn't as easy. He puffed and his knees shook. But finally there he sat on top of his bundle, facing the rear. He sat so high, he had to hang his head to keep from bumping it against the wagon top. But that didn't matter.

"Oh, puff, my good, puff, people, I'm, puff, so grateful, puff, for this ride!"

Neither the baker nor his wife saw that the pedlar rubbed his hands together in delight and that a sly grin passed over his face. Every so often he stole a glance to the side.

136. The wagon bounced on. Mrs. Bumble, who wasn't too pleased to have a stranger riding in their wagon, kept looking back. But the stranger sat with his head hanging wearily, not saying a word. Every now and then he heaved a deep sigh. Finally Mrs. Bumble's pity won out.

"Do you think he's hungry?" she whispered in her husband's ear.

"We have plenty of food," he whispered back. "I'm hungry too. But it's raining and it's too crowded to eat in the wagon."

They bounced on in the wagon. Finally, under a lean-to beside a deserted sheep barn, they found a place to eat. The pedlar ate hungrily.

137. Slowly he became more talkative. He told them that he was on his way to the Northland to go back to work for his old boss. He was just a poor worker, he said. Everything he owned, he was carrying with him. He told them more. About his three sisters. About his grandfather who had also been a baker. But he had become so fat from eating raisin buns that at last he could no longer get through the door. About a niece who had sold her beautiful hair to buy nice clothes and who now wore a cap with a goathair wig.

He talked on and on. Mrs. Bumble thought him a very likable fellow.

138. He rode with them for two, three . . . four days. At night he helped unhitch the donkey and care for the wagon. He slept in the same inns where the Bumbles slept. And once when they had been slowed by muddy roads and had been unable to find an inn, he shared a haystack with them.

Every night he saw Baker Bumble carefully take the little box from the wagon, wrap it in his cloak and take it with him to bed. Even that night in the haystack he slept on it.

Whenever the strange guest saw this, his mouth twisted into a sly grin. But he remained cheerful and friendly. Every day he praised Mrs. Bumble for her neatness and cleanliness.

"A fine man," she told her husband.

139. They had crossed the border. It was sunny autumn weather. This was the fourth day the pedlar had been with them. They were sitting together under a large birch tree. The stranger, who was no longer a stranger to Mr. and Mrs. Bumble, sat in the middle.

Mrs. Bumble had spread an old blanket on the ground over the fallen leaves, so they had a soft seat. They had just finished eating: ham and eggs on rye with apples for dessert.

"Mm-mm, that was good," said Baker Bumble, rubbing his big belly.

Suddenly . . . "Oh no! My ring! My gold ring!" cried their fellow traveler, horrified.

140. "My ring! I've lost my gold ring! It belonged to my grandfather, the baker. How awful!"

He jumped up, looked here, looked there. He looked on the blanket and under the blanket. He looked by the wagon. He thumped his head in dismay. "Oh, my ring! What would my grandfather say!"

Baker Bumble and his wife looked too. They felt very sorry for their new friend, who scurried about from spot to spot, searching first here, then there. But he found no trace of his precious ring.

Suddenly he straightened up and stood with his fingers on his forehead, as if trying to remember. "I know!" he cried. "I know where I lost it!"

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## John Calvin . . . cont'd

indeed many congregations still actively explore it. In addition there is much scriptural reference to it. The OT dances are familiar enough to the readers. In the NT, one reads about it, (Matt. 11:17), where Christ uses dance as an illustration and in no way shows disapproval. The same can be said with Luke 15:25, when the people engaged in dance as part of the festivities in celebrating the return of the prodigal son. One need not list the number of times scriptures refer to prayer and the lifting up of hands.

The early church history was full of examples of dance. M.F. Taylor (she devotes a complete chapter to the history of liturgical dance in her book *A Time to Dance*, provides one of many interesting examples of this. She writes: "In the early writing of the Christian church 'choros' was used repeatedly. This is a Greek term for 'choral dance.' Greek choral dancing had a special dignity and beauty because of its harmonious movements. The Greeks believed that the dance was the art which influenced the soul the most and that it provided the expressive way for that overflow of awareness for which they had no words. The classic Greek dramas made use of choral dances to emphasize a mood or to reveal a vital meaning. So, in the writings of the early church — which was largely Greek — 'choros' and the plural 'choroi' were used. These terms have been translated as 'dance' but it is important to remember that this choral movement involved folk participation in acts of worship." To add to this, it becomes a little clearer as to the root of the term "refrain." This ought to tell one what one should be doing during the rest of the song.

The Reformed tradition is the one that in a very aggressive manner, perhaps in some ways even an over-reaction, rejected anything Roman Catholic, Mrs. Taylor comments that "the Reformation, which began about 1517, would tend in its extreme forms to do away with most of the visual arts, leaving only the arts of painting, preaching and music. It would soon abolish all dances and processions, except the funeral procession."

So here we, Reformed people, sit and listen. Maintaining a body-soul dualism we theoretically reject. In some ways we are more moved to be a humanistic renaissance thinker or a medieval monk than being totally and consistently Reformed as this pertains to the use of the body in liturgy.

Other churches have maintained some forms of liturgical dance or body movement. Within our own Reformed circles we tend to have limited its use. Prayer is usually associated with folding hands and closed eyes, and perhaps in the privacy of ones bedroom, kneeling. The minister often shakes hands of approval and support before going up to the pulpit. We stand to sing and so there are other examples one could choose from. On the West coast, we remember the Great Hallel. But why stop here? The use of the body in liturgy is in a way, nothing new, but why do we cut the bud before it can fully blossom?

Why do we primarily teach with word, song and musical instruments? Most ministers get involved in the act. It is very seldom a minister talks with no physical expression reflecting the content of his sermon. Or how many times has one seen a minister giving a blessing with his hands in his pocket. But why not give more opportunity to him and others to teach and give worship through better use of the body?

Because we have not been taught. This only supports the notion for the need for strong Christian leadership in our liturgical and cultic worship. But do not stop there, think how God must feel when we "humbly" pray to Him? Or, as He gives His people a gift, His blessing, and people stand with their hands hanging down, getting ready to leave, finding the doxology when they just missed an opportunity to do so.

John Byl,
Chatham, Ontario

## Appreciates new column

Dear Sir:

By reading *C.C.*, I would like you to know that I'm deeply impressed by Mr. Wally Goossen's article called "Stigma" (You and your mind).

His open reflection on this so-called stigma and his biblical views are outstanding in honesty and comfort, especially on June 27, 1980.

It is a deep lesson for all who avoided and condemned these persons, yes, even forgot to visit them in their deep distress.

Mrs. G. Vandezande, Sr.,
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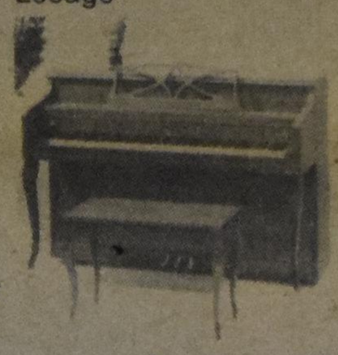

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# Celebrating in Alberta

**by Wilma Vander Schaaf**
**C.C. Edmonton Staff**

There must be numerous occasions and causes to celebrate. Even so, celebrating isn't true celebrating if it doesn't take place in the context of some reflection. Personal birthdays and anniversaries call for some historical reflection. If the negative aspects of our development are not to be repeated, then it does well to reflect upon it.

Life has its many contradictions. In order to learn we must look at the contradictions and not play up either the frivolous or the serious. Celebrating does not need to mean that there is exclusion or reductionism present. But so often it is.

☐ **Contradictions**

Why did Edmonton pick the Klondike Gold Rush theme for its annual tourist attraction event? The obvious reason, I suppose, was to find a counterpart to the Calgary Stampede that brought up visions of the Wild West, adventure, mystery and free living as much as the Stampede would.

How typical really is it of Alberta's history and how typical of Alberta's mentality today? The get-rich-quick idea is probably very much alive yet. Exploitation of earth's resources and of innocent victims is a contradiction true of the black gold rush today.

Staking claims ("this is mine, not yours") within personal and provincial borders is still being done.

Men seeking adventure and gold sometimes left their families stranded in poverty conditions, on the bald prairies, to look after themselves. Today's transient towns, where tar sands or great oil deposits exist, are the modern versions of Dawson. The high standard and cost of living that results leaves those on the wrong side of the boom, alienated and desperately poor.

To top it all off the Klondike '80 poster depicts a voluptuous woman in almost bare breasts and bare legs sitting on a bar stool watched by a grinning bar attendant. What views and values of male-female relationships are we reinforcing?

If that's the way Klondike was historically (and it's not the whole story, of course), it's time we learn from history and change our attitude. That attitude should protest the various forms of oppression that took and are taking place.

☐ **Alberta's 75th Birthday**

A little more is done to depict the history of Alberta along with its 75th Anniversary. The 75th Anniversary however, reduces the history of Alberta to governmental and legal terms. Culturally, Alberta has shown an age which goes far beyond the 75 years. However, even here this cultural heritage is neglected and relegated to a certain department in the museum. Native history has been virtually ignored.

Alberta's natural history is also worth looking at. Mountains, glaciers, badlands, rock formations, rivers all have their story to tell.

In terms of people, the fabric of Alberta's history is rich in variety of ethnic background and type of contribution.

The poster . . . (how do you depict the meaning of an historical event on a poster?) The poster called "Heritage of Pride" can be found almost anywhere as a symbol and reminder of Alberta's 75th birthday. It basically carries portraits of about 20 heroes — most of them male — that contributed to the development of Alberta. Can the history of Alberta be reduced to depicting some 20 heroes? Does the poster also reiterate the saying that behind every great man stands a great woman?

If we look at and hear these things often enough, our celebrating does not become a time for reflecting but it reinforces prevalent attitudes instead.

The values of looking at our development is not to let us sit on our laurels but to induce us to change and care about justice. The prophet Amos reminded Israel, too, that the traditions of songs, worship and sacrifices built on historical realities were not enough. Justice and righteousness had died.

If we love Alberta — and Canada for that matter — we must love justice and righteousness and do it.

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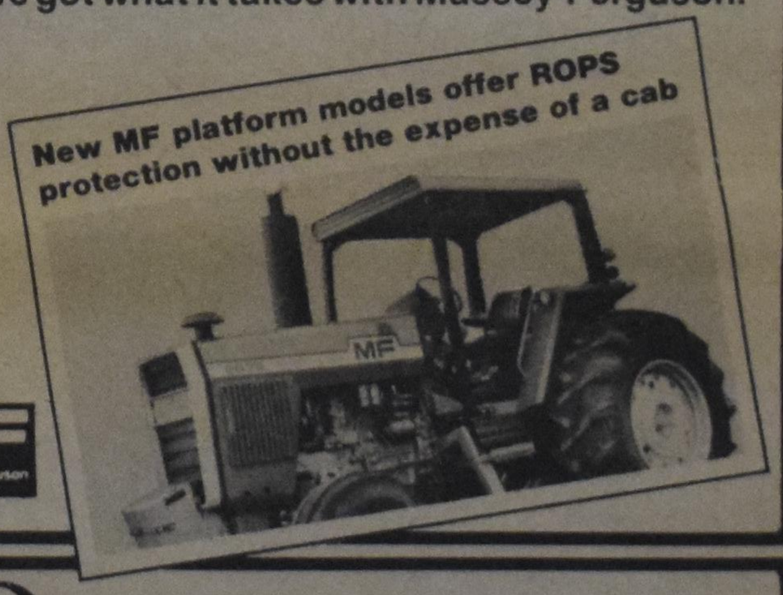
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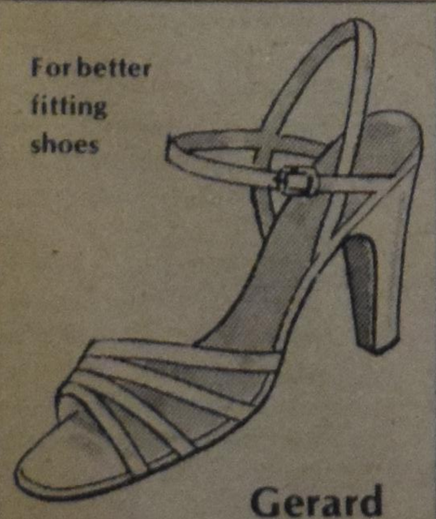
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# Stop talking about a Christian politica

**by Ben Vandezande**
**Politics Editor**

I have some good news and some bad news.

The good news is that we as Reformed Christians are making politics a matter of daily conversation. Certainly the press of current events make that almost impossible to avoid.

The issues that have surfaced force us to give second thought to such complex questions as the role of military strength in keeping peace; the place of government in setting standards in education; defining multiculturalism within a constitution; or finding a way to deal with those Siamese twins of inflation and unemployment.

Our heritage makes politics part of an essential response as Christians who want to serve the God of the covenant. And that heritage gives us a head start in building a Christian political response.

The bad news is that we are looking for quick, simple, Christian answers to these questions. Most people do not question the need for Christian political involvement. In fact, where two or three among us are gathered together there you will find ready-made solutions offered for our political woes.

The usual conclusion involves some variation of this statement "What our government needs is some God-fearing men (how about women?) to be a Christian influence there. The best way to get there would be to form a Christian political party."

What is good about it, is that it states the obvious. Government, like any other institution, would benefit from the presence of more Christians. What is not so good is the assumption that the difference would be automatic.

Two points need to be made here: 1) there are many Christians in government today, "but," many people counter, "they are not Reformed Christians!" And that is true. If we are honest, however, we will have to admit that we are not all as clear on what being Reformed means in politics as we are when it comes to making crucial statements in church, for example.

These are not words of despair — just the opposite. They are an attempt to take stock of our present situation so that we will not fall for "simple answers."

It is striking to me in this regard how many Reformed Christians will embrace the positions taken by a magazine like *The Christian Inquirer* as their political response.

We need to do a lot of work, discussing what it means to be biblically Reformed, if and when we get into government. We must be willing to do a lot of sharing with those Christians who are in government about our Christian political duty. Some of them are doing an excellent job without us. We are not God's only gift tc Christian politics. If we are not willing to share with them, then we are "talking through our hats" in hoping for a Christian politics.

And that brings me to my second point; namely we may not wave around our "solution" of a Christian political party as a magic wand that will dispel our country's political confusion. Such a party will not play any role in Canada's electoral politics for at least another decade. And it will take much longer than that unless we get down to doing our homework.

And yet, if you want to start a discussion among us on politics, the pros and cons of a political party will keep a group busy for a long time. We love to discuss strategy. What we overlook is the fact that such a

# Was Report 44 a radical approach to

**by Jelle Tuininga**

*Rev. Tuininga is minister of the First Christian Reformed Church of Lethbridge, Alberta.*

Report 44, on the nature and extent of biblical authority, continues to be a bone of contention in the Christian Reformed Church (CRC).

There are a number of people in the CRC, some leaders among them, who continue to accuse this 1972 report to synod as being the basic cause of all the problems in the CRC today. That's where it all began, so they say. This is said in so many words in a recent issue of *The Reformed View*, official organ of the Reformed Fellowship of Canada. Let me quote:

"Compare this document (the Chicago statement on biblical inerrancy, J.T.) with the CRC's Report 44 and all the reports infested with the errors this report allows. In the years following the R44, reports such as the one on Homosexualism, Marriage Guidelines, Women in Office, the Verhey case, etc., etc., show the sad results when the nature and extent of biblical authority is reduced to only its redemptive message...."

Again: "When the CRC accepted Report 44, with emphasis on its redemptive message of God's Word, it opened the door for many liberal ideas to creep into the Churches. Example: Women in office, homosexualism, Dr. Verhey's case and Dr. Harry Boer's case. These subjects are coming into reality because we have said that God's redemptive message in God's Word is more important than the rest."

Now let's assume for a moment that Report 44 was indeed a bad report. Did it suddenly fall out of the blue sky? Did it say something entirely different from what was said before? Was there no historical context or setting to it? And are subsequent developments solely a result of that report? Would none of these subsequent matters have arisen if Report 44 had not been adopted?

In answer I say: Brothers, let's not be so simplistic. Things never happen in such a clear-cut, black-white scheme. Church history and theological development are much more complex than that. Changes take place gradually, almost imperceptibly at times, not with sudden impulse.

Contrary to what the Protestant Reformed Churches say, confessional deterioration in the CRC cannot be traced to 1924, and contrary to what the Canadian Reformed Churches say, it cannot be traced to 1944 either. Nor can it be traced to Report 44. These may have been important turning points on the way, but they surely do not explain all subsequent developments. We must not lose sight of church history in all of this, nor of North American societal influence. Theology does not happen in a vacuum, don't forget.

But was Report 44 such a "bad" report? Or did the 1961 Report on infallibility say essentially the same thing, be it more in passing than as a main point? Indeed it did. I'm not going to quote from the latter Report.

What I'm saying is: Even though Report 44 was not perfect (which report is?), I still believe firmly that in its basic thrust, it was a good report. It said something about the Scriptures which I was taught from my youth on, and which I've always believed, namely, that the Bible is the good news of salvation in Christ; that it is God's redemptive word to lost mankind; that it is a record of God's gracious, convenantal dealings with His people.

God wrote this book out of a special care that He had for our salvation, as Article III of the Belgic Confessional says. These Holy Scriptures contain "whatsoever man ought to believe unto salvation" says Article VII. The command to repent and believe comes to all people "to whom God out of

# party — *do something*

party will remain a dream unless we spend most of the next 10 years discussing not strategy but the content of a Christian politics.

Who will do that? In simple terms, we all will have to make it an essential part of our weekly routine. For most communities that is virtually impossible.

For openers, most of us are simply "too busy." That is a problem especially for those who are considered "leaders." There are few communities where our leaders are urged *not to* serve on the school board or consistory in order to give leadership in political affairs. Make no mistake about it. We need strong Christian schools and churches. But do we need all of our leaders here?

The results of this distribution of talent, is that most communities are left with a young but inexperienced group of people eager to meet their callings as citizens but without the people or the mature insight to do it. Granted, leaders can and will be trained from among any that are willing, but it slows any possibility of a Christian political party down by 10 years.

► **What can we do?**

There are many ways to pick up the slack of our Christian calling in politics. I have suggested some over the past three years in this page. For now, I would draw your attention to two.

1. Let's take a good look at our priorities in our communities to see if there are not some ways of springing both people and time free for the investigation of Christian politics. That may mean we keep some people off the nomination list of our school boards and consistories. That may mean we make political subjects a part of our study material that we use in our church education programs.

2. Let's not try to reform the whole political system by only discussing the huge issues of the day. Perhaps we should begin by being more involved in the local public communities where we live, move and have our being. That may mean we do some volunteer work. Maybe we should be suggesting each other's names to serve on public library boards, transit commissions, etc. Rather than imagining what we would "do if we were Prime Minister," we should consider working with a group of people in municipal politics. There are elections in the fall and maybe we need to nominate some from our midst to run. Or we should work with a Christian who has a good sense of justice who is running already. You could probably come up with better ideas but perhaps by beginning in our own neighbourhood and community some of us can learn how to better apply our Reformed heritage to developing a more Chrisitan citizenship. (see article below).

What brought this home to me is an experience that I had recently. I spoke to a group of young couples and one man wanted to debate the merits of a Christian political party. After a few minutes I had the feeling I had been in this situation before. After the meeting I discovered that he was the son of a man with whom I had debated this issue 13 years ago!

What disturbed me most is that 13 years had not brought this young man much further in developing his citizenship. He talked about things in much the same way his father did.

The suggestions I have made in this article are made in the hopes of avoiding the same discussion with this man's 9-year-old son in 1990.

# Biblical authority?

His good pleasure sends the Gospel" (Good News), says Canons II:5. And God performs this "through the word of ministry of reconciliation, which is the glad tidings concerning the Messiah," says Chapter III/IV:6.

Now, pray tell, what is so different about this language and that of Report 44? Is it wrong to call the Bible a redemptive message when our creeds clearly do so? Did God not give us the Scriptures so that we might be saved after we fell into sin? (Cf. Gen. 3:15 and John 3:17). Indeed, judgment and condemnation are part of that message too, but only because people will not believe and obey the gospel message (John 3:18-20; II Cor. 4:4).

So it's not a matter of "reducing" the authority of the Bible to its redemptive message or of making it more important than the rest, but of seeing the entire message of the Bible as redemptive in nature.

In conclusion, I appeal to my brothers in the Reformed Fellowship to stop repeating certain slogans that they have heard, and to prove conclusively that the main thrust of Report 44 is indeed unscriptural. To this day that has never been done. Integrity means dealing with one another honestly.

Just because some in the church are seeking to use Report 44 for wrong purposes (and perhaps that shows a certain ambiguity in the Report) does not mean that its basic intent and content is wrong. A careful reading of it should convince others about that too.

I'll be honest and say that I'm not happy either with some reports which appeared subsequent to Report 44, but I do not blame them on the latter. To do so is to freight Report 44 with foreign cargo. In our discussions let's agree to get beyond this point.

# Life in the city — a new study/action guide

**by Ben Vandezande**

*"It is better to light a candle than to curse the darkness."*

I have inherited this saying from a minister friend of mine.

It helps me to remember to make positive suggestions each time I critique something.

Last year I shared with you the publishing of my study guide, "Government is for your good." It was a 40 page introduction to a biblical approach to government and Christian citizenship. It was called "the first step in a series of study/action guides to develop Chrisitan citizenship.

Now I may share with you the publishing of the second step in the series. This study/action guide is called, *"Life in the city."* It comes out of the belief that we as Christians should be of service right in the community in which we live. I have become convinced that such public involvement lays the foundation for our political action.

It is divided into four lessons with detailed instructions on how to conduct each session. It is rightly called a study/action guide because it expects the group using it to be active. This is not a guide that will simply make you better informed!

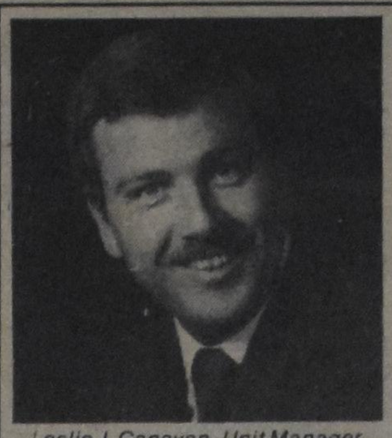
It asks that you do things.

Here is an outline of the four lessons:

*1. Life in the city:* Puts perspective on the city and our place in it by a variety of exercises.

*2. The Hidden City:* Uncovers some of the hidden people of the city; i.e., the poor and the handicapped.

Cont'd on page 12

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# Association for the Advancement of Dutch American Studies formed in Grand Rapids

An Association for the Advancement of Dutch-American Studies has been formed. The purpose of this organization is to institute, conduct, and encourage research; to record the achievements of the North American Dutch and residents of Dutch ancestry and their influence upon the progress and development of governmental institutions, industry, science, education and the arts in North America; to analyze and describe all aspects of North American Netherlandic relations; and to publish and distribute information concerning the same. The Association shall also serve as a meeting ground for persons who have a natural interest in the subjects mentioned above.

Membership is open to any person upon payment of the $5 annual dues. A bi-annual conference of the members of the association is planned for 1981. A Dutch-American Studies Newsletter will be sent to all members.

The officers of the Association are: Dr. Henry P. Ippel, Calvin College, president; Prof. John Yzenbaard, Western Michigan University, vice-president; Mr. Conrad Bult, Calvin College, secretary-treasurer; Dr. Robert Swierenga, Kent State University; Dr. Elton Bruins, Hope College.

Communications and dues should be sent to: Association for the Advancement of Dutch-American Studies, Mr. Conrad Bult, Secretary-Treasurer, Calvin College Library, Grand Rapids, Michigan 49506.

The Association originated in the fall of 1979 as an outgrowth of the Dutch-American Historical Commission's second bi-annual conference. The DAHC consists of representatives from the Netherlands Museum, Calvin College, Hope College, Calvin Seminary, and Western Seminary. The primary goal of the DAHC, which had been meeting since 1965, is the acquisition of source materials for research and publication.

## Life in the city . . . cont'd

*3. So you want to be of service:* Gives concrete guidelines for being involved in a caring way without taking away peoples responsibility.

*4. The Politics of the City:* Explains how the government works (and doesn't) by means of visits and dealing with concrete issues.

If you are interested in a study/action guide that will help you be more aware of the community in which you live, write for more information to: Outreach Niagara, 100 St. Paul St., St. Catharines, ON L2R3M2.


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# De hoge prijs van de olympische boycot

De Nederlandse Courant — Een langdurige juridische touwtrekkerij wordt — merkwardig genoeg — het voornaamste onderdeel op de komende Olympische Spelen. Want: de zomerspelen van 1980 zullen de geschiedenis ingaan als die van de grote financiele stroppen. Daarover wordt Het Grote Gevecht geleverd.

Reeds voor de aanvang van de spelen is dit verbeten gevecht uitgebroken tussen de talloze belanghebbenden, die de enorme financiele schade op elkaar proberen af te wentelen. De boycot betekent niet alleen in sportief, maar ook in commercieel opzicht een geweldig debacle. Stapels onverkochte sportartikelen met olympische emblemen, reisbureaus die hun Moskoutrips aan de straatstenen niet kwijt kunnen. Conflicten bij televisiestations over inkrimping van het aantal uitzendingen.

Dat zijn de gevolgen van de massale boycot die Moskou teistert. Zwaar getroffen zijn enkele reisorganisaties, media en bedrijven, die vastzitten aan contracten met de organisatoren van de spelen en Nationale Olympische Comitees. Veelal had Mouskou bij die overeenkomsten vooruitbetaling bedongen. Zo hebben multinationale ondernemingen als Coca Cola, Levi Strauss en Adidas hoge bedragen neergeteld voor het verkrijgen van exclusieve rechten.

Levi Strauss, bekend van de spijkerbroeken, moest afzien van levering van kleding voor alle Russische officials. Ook krijgen de deelnemers aan de Olympische Spelen geen Coca Cola te drinken. Evenmin kan het Russische persbureau Tass gebruik maken van Sperry Rand computers. In het olypische dorp zullen de deelnemers het zonder Hoover wasmachines moeten doen. Moskou zou zo'n vierhonderd van deze apparaten krijgen. De Britse firma Hoover zag van levering af, omdat zij zich achter de boycot wilde scharen.

Naar de totale omvang van de schade ten gevolge van annuleringen kan men voorlopig alleen maar gissen. Een hoge ambtenaar van het Amerikaanse ministerie van Handelsbetrekkingen schat dat het niet doorgaan van contracten met de organisatoren in Moskou voor het Amerikaanse bedrijfsleven een strop oplevert van 30 a 40 miljoen gulden.

En daarbij zijn nog buiten beschouwing gelaten de schadeposten bij televisiestations en reisorganisaties. In beide sectoren is de klap het hardst aangekomen.

**Verenigde Staten**

Verreweg het zwaarst getroffen is de Amerikaanse televisiemaatschappij NBC. Nu de Verenigde Staten hebben besloten om niets aan Moskou te doen, zit NBC voor 190 miljoen gulden in het schip. NBC betaalde voor de exclusieve Amerikaanse rechten maar liefst 250 miljoen gulden.

Gelukkig is NBC zo verstandig geweest dit contract te verzekeren tegen een risico van buitenaf. NBC heeft van de verzekering zo'n 60 miljoen gulden terug ontvangen, zodat nog een flinke strop resteert. En dat terwijl deze televisiemaatschappij had gedacht met de Olympische Spelen in Moskou een geweldige vangst te doen.

De polis werd via de Londense verzekeringsbeurs Lloyd's bij een consortium van assuradeurs ondergebracht. Deze maatschappijen lijden nu een aanzienlijk verlies. Buiten de verzekering valt de derving aan reclame-inkomsten. NBC had al voor zo'n 340 miljoen gulden aan advertentietijd verkocht. Het Amerikaanse televisienet is nu druk bezig om met haar adverteerders een regeling te treffen.

Vervolg op pag. 14

## Martelaren in Iran III

Het was geweldig dat koning Yesdegerdes I zo voor de Christenen opkwam, en zich niet door de priesters van Zoroaster liet beinvloeden. Hoe zij ook pleitten voor de staatsgodsdienst en voor strenge maatregelen tegen de Christenen, de koning bleef de Christenen gunstig gezind en de kerk kwam tot bloei. Maar wat die heidense priesters niet konden bereiken, werd toch bereikt door het fanatisme van Abdas van Susan, een christelijke bisschop. Hij wilde de valse godsdienst uitroeien met het zwaard. Hij liet zelfs een tempel voor de god Mazda met de grond gelijk maken.

De koning was er van streek van, en het enige wat hij van Abdas van Susan vroeg, nadat hij hem zijn dwaasheid verweten had, was dat hij er voor zou zorgen dat de tempel weer zou worden opgebouwd door degenen die hem verwoest hadden. Toen Abdas op trotse, beledigende wijze hardnekkig weigerde, werd de koning erg boos. Abdas werd gedood, en vele Christelijke kerken werden verwoest.

Zo begon een nieuwe vervolging die 30 jaren duurde en in het begin van de regering van Vaxanes V haar dieptepunt bereikte. De martelaarsboeken van Perzie laten zien dat al wat oosterse barbaarsheid maar kon uitdenken, ten einde de dood van een martelaar zo pijnlijk mogelijk te maken, werd aangewend tegen de Christenen. Die martelaarsboeken stellen ons in levendige kleuren menig toneel van de onverklaarbaarste heldenmoed en ongeevenaarde blijmoedigheid voor, waarmee martelaren hun vreselijk lot onder gingen.

Een voorname Pers, Jacob genoemd, had ten einde de gunst des konings te behouden zijn Heiland verloochend; maar zijn vrouw en zijn moeder maakten hem beschaamd. Zijn geweten ontwaakte en hij kreeg berouw. Hij bleef nu standvastig, vol geloofsmoed en geloofskracht, zijn belijdenis getrouw, zelfs toen men hem het ene lid na het andere van zijn lichaam afsneed. Een andere voorname Pers, Hormisdas genoemd, werd veroordeeld om naakt in de gloeiende zon de kamelen achter het leger aan te drijven. Na enige tijd kreeg men medelijden met hem, en men liet hem kleden. Toen men echter weer van hem eiste dat hij zijn geloof zou afzweren, scheurde hij zijn kleding en wierp zijn kleren weg. Daarna was het spoedig met hem gebeurd. Zo'n tegenstand kon men niet uitstaan, en moest gebroken worden. Men dacht dat het kon door iemand te doden.

Een diaken, Benjamin geheten, had reeds twee jaar in de gevangenis doorgebracht toen een gezant van het Byzantijnse hof zijn vrijlating van de koning bewerkstelligde. De koning bewilligde hierin maar had een voorwaarde: Benjamin moest beloven dat hij nooit aan een aanhanger van de leer van Zoroaster Christus zou prediken. De gezant van het Byzantijnse hof ging met deze voorwaarde accoord, maar Benjamin verklaarde dat hij nooit het talent dat God aan hem had toevertrouwd durfde begraven. Toch werd hij vrijgelaten. En jaar lang predikte hij zoveel hij kon. Toen werd hij opnieuw gevangen genomen, en op de meest barbaarse wijze omgebracht.

Heel wat Perzische Christenen trachtten te vluchten naar het Oost-Romeinse gebied. Er waren wel overal grenswachten aangesteld, maar toch zagen vele Perzen kans de wrede vervolging te ontkomen door naar het Oost-Romeinse gebied te vluchten. Koning Vaxanes eiste dat de Byzantijnse regering deze vluchtelingen uitleverde.

U kunt begrijpen dat de Byzantijnse regering daar niet aan dacht. Men was deze vluchtelingen gunstig gezind. In het Byzantijnse rijk was er godsdienstvrijheid sinds het begin van de vierde eeuw. Vaxanes wilde echter zijn wil doorzetten, en verklaarde de oorlog aan het Byzantijnse rijk. Er kwam oorlog. Het liep echter uit op een gevangenneming van zeven duizend Perzische soldaten, die werden weggevoerd in ballingschap, en er erg ongelukkig aan toe waren. Het was een ellendige toestand. Zo zelfs dat het Acacius van Amida, de Bisschop in Mesopotamie, ter harte ging. Hij verkocht al de goederen der kerk, en met opbrengst van die verkoping kocht hij de overgebleven Perzische gevangenen vrij, voorzag hen van voedsel en reisgeld en liet ze teruggaan naar Perzie. Dat vond koning Vaxanes zo'n geweldige daad! Hij verzocht deze Christen te zien. En hij maakte een eind aan de vervolging van de Christenen. Waar kerkelijke goederen niet goed voor waren!

J. VanHarmelen

## PERSOVERZICHT

• Er werd in het parlement scherp gedebatteerd over de aanbouw van een gasleiding die de verbinding tussen Alaska en Amerika via Alberta tot stand zou brengen. De regering keurde het plan goed, maar vooral de N.D.P. wilde meer garanties dat de Yankees over de brug zouden komen. De posterijen zouden volgens een ingediend wetsvoorstel een naamloze vennootschap worden met het rijk als enige aandeelhouder. Door de verwijdering van de post uit de politiek hoopt men snelle en grote verbeteringen aan te brengen. 't Zou 's tijd worden! Een wetsvoorstel dat door alle partijen werd gewaardeerd was een ontwerp dat het publiek toegang zou verschaffen tot regeringsdokumenten, behalve dan natuurlijk de dossiers die belangrijk zijn voor de veiligheid van het land.

• Er werd ook bericht dat Alberta de prijs van haar olie met $2.00 per barrel zou gaan verhogen. Dit zou de prijs van $14.75 tot $16.75 per barrel brengen, hetgeen gezien het feit dat de wereldprijs zo pakweg $38.00 per barrel is nog steeds erg voordelig voor ons zou zijn. Ondertussen gaat het geharrewar tussen Alberta en Ottawa over de olieprijs maar door. Daar moest nu eens een eind aan komen, vind ik. Een meneer van de Ekonomiese Raad zei van de week dat het maar het beste zou zijn, dat onze Canadese prijzen gelijk werden aan de wereldprijzen. Hij vond dat de beste manier van bezuiniging. Ik ben het niet met hem eens. Het zou bezuiniging betekenen voor Jan met de Pet, maar heus niet voor de mensen die hun jachten laten opvullen met zo'n vijfduizend gallon. Een betere manier zou volgens mij distributie zijn. En over olieprijzen gesproken: ik sta niet in voor de waarheid van het volgende verhaal maar iemand die zijn credit-card vergeten was, en ook niet veel geld op zak had kwam bij een service-station en vroeg om een dollar bezine. Ze hebben toen maar zijn aansteker opgevuld.

• In Alberta zijn de poppen aan het dansen. Er is daar een provinciale wet die ambtenaren het staken verbied, maar op het ogenblik hebben Jan en Alleman er maling aan. Tot overmaat van ramp voor de Albertans zijn ook de werkers in de bierwinkels in staking gegaan.

• De rente kwam weer iets naar beneden en gaat hoe langer hoe meer normaal worden.

• Dat in Amerika iedereen, en letterlijk iedereen, president kan worden, werd weer eens bewezen toen het congres van de Republikeinse Partij Ronald Reagan tot kandidaat voor het hoogste ambt in dat land werd gesteld.

• In Japan werd Zenko Suzuki tot premier gekozen. Zou 't familie zijn van die motorfietsen fabrikanten?

• Er waren schermutselingen aan de grens tussen China en Viet Nam. Hanoi en Peking beschuldigden elkaar van „jij bent begonnen".

• En deze week onder rubriek „hoe bestaat het" is het feit dat 't bakkie troost goedkoper gaat worden. De wereld koffie prijzen gingen naar beneden.

Carl D. Tuyl

# Olympische boycot . . . Cont'd

**Groot-Brittannie**

Ook in Groot-Brittannie is veel geharrewar rond Moskou. Bij de Britse commerciele televisie (ITV) heeft dit zelfs tot een openlijk conflict geleid. Deze overkoepelende organisatie van de Britse commerciele televisiestations heeft al 14 miljoen gulden gestoken in de voorbereidingen op de Olympische Spelen in Moskou. Een groot aantal bij ITV aangesloten regionale stations eist dat er daarom minstens zeventig uur Olympische Spelen wordt uitgezonden. ITV zelf wil de duur van de uitzendingen sterk beknotten. Volgens dit voorstel wordt het aantal zenduren verminderd van 170 naar 50.

Ook bij de BBC, die reeds 9 miljoen gulden in Moskou heeft gestoken, bestaat verzet tegen plannen om het aantal zenduren sterk te reduceren. Men heeft uitgerekend dat daarmee slechts een bedrag van 900.000 gulden wordt uitgespaard.

**West-Duitsland**

Ook in West-Duitsland likken de media hun wonden. De twee Duitse zenders ZDF en ARD zijn samen voor ruim 6 miljoen guilden de boot ingegaan. Beide televisiezenders hebben bovendien nog extra kosten gemaakt voor de inrichting van eigen studio's in Moskou. Omdat het ZDF en ARD elk nog minder uren van de Spelen uit zullen zenden dan de NOS, zijn deze studio's bijna voor niets ingericht.

**Japan**

Eveneens een flinke financiele aderlating ondergaat het Japanse televisiestation Asahi. De betalingen van de TV-rechten waren juist de deur uit, toen de Russische troepen Afghanistan binnen vielen. Asahi heeft naar wordt gezegd een strop van 70 miljoen gulden.

**Nederland**

De 40 uur, die de NOS aan verslagen uit Moskou besteedt, kost ruim 1, 2 miljoen gulden. Nederland heeft samen met andere partners in de Europese Radio Unie ongeveer 7,8 miljoen gulden voor de rechten moeten neertellen. Daarvan is op tien procent na alles reeds aan de Russen overgemaakt. Carel Enkelaar, hoofd programmazaken NOS, zegt dat de Europese Radio Unie er niet op mag rekenen ooit nog een deel van dat geld terug te krijgen.

Enkelaar, tevens vicevoorzitter programmazaken van de Europese Radio Unie: „Niemand krijgt hier een cent van terug. De Russen zeggen gewoon dat iedereen heeft betaald voor een vast aantal zenduren. Wie minder reportages wil uitzenden, moet dat zelf weten. Wel is er nog een bepaling in het contract dat bij wijziging van de programma-structuur terugbetaling mogelijk is. Maar die clausule is hier niet van toepassing."

De burgemeester van Moskou, Vladimir Promyslov, verwacht hooguit 75.000 buitenlandse bezoekers tijdens de komende Zomerspelen. Deze raming ligt aanmerkelijk lager dan eerdere Russische schattingen. Amper twee maanden geleden rekenden de organisatoren van de Spelen nog op zo'n 300.000 toeristen. Echter, slechts een fractie van de Westeuropese, Japanse, Australische, Amerikaanse en Canadese reizigers, die de organisatoren hadden verwacht, zullen van de partij zijn.

Ook de Japanners blijven in meerderheid thuis. Van de oorsponkelijk verwachte 20.000 Japanse toeristen komen er maar 1.000. Wat voor de Verenigde Staten en Japan geldt, geldt uiteraard ook voor andere landen die aan de boycot deelnemen: er is nauwelijks enige animo om naar Moskou te reizen.

Groot-Brittannie dat nog wel een ploeg afvaardigt, ziet maar een paar duizend van de verwachte 7.500 toeristen naar Moskou gaan.

Het Engelse reisbureau „Sport Travel Agency" kan over deze tegenvaller een boekje open doen. Dit reisbureau heeft het exclusieve verkooprecht van de achtduizend kaarten, die het Britse publiek waren toegewezen. David Dryer, de directeur van het reisbureau zit in zak en as.

Zijn trieste relaas: „We kunnen de plaatsen nog niet aan de straatstenen kwijt. Aan vankelijk liep de verkoop prima. Maar na de Russische inval in Afghanistan boekten enkele duizenden Britten af."

Maar de grootste klap valt in Moskou. Promyslov, Moskou's eerste burger, reageert vrij laconiek op de verminderde belangstelling. Zijn antwoord: „Hoe minder toeristen des te beter. Dan kunnen we een nog betere gastheer zijn."

Promyslov mag dan wel lichtpuntjes zien, de vier miljard gulden die zijn gemeente voor de organisatie van de Spelen op tafel moest leggen, kunnen de Sovjets bij lange na niet uit het toerisme terugverdienen. Hoeveel de organisatoren er bij inschieten, valt nog niet exact te berekenen. Maar vaststaat dat de gastheren enkele honderden miljoenen guldens aan inkomsten derven, als er 225.000 buitenlanders wegblijven.

Maar weinig fabrikanten zullen blij zijn met de rechten- en sponsoringafspraken, die ze voor Moskou hadden gemaakt. In veel gevallen zijn deze vaak duurbetaalde rechten „weggegooid geld" gebleken. Er bestaat vrijwel geen animo om bij reclamecampagnes op het thema Olympische Spelen in te haken.

„De komende Zomerspelen zijn geen aanleiding om extra reclame te maken voor kleuren tv-apparaten en videorecorders. Dergelijke evenementen zorgden vroeger nog wel voor verkooppieken", aldus een woordvoerder van Philips. „De belangstelling voor de EK '80 voetbalwedstrijden lijkt die voor Moskou ver te overtreffen. Een gelukkige omstandigheid, waarop we met onze reclame hebben ingehaakt. De verkooppromotie richt zich dit jaar uitsluitend op voetbal, niet op Moskou".

Philips zegt Moskou al te hebben afgeschreven toen een boycot van de Spelen in de lucht hing. Bij Brandsteder electronics (Sony) haakt men evenmin in op de komende Zomerspelen. Evenementen als de Wereldkampioenschappen Voetbal in Argentinie deden de verkopen tot „Olympische hoogten" uitstijgen. Daar is nu bij de Spelen geen sprake van.

Ook fabrikanten van sportartikelen als Puma en Pony hebben alle speciale acties rond Moskou stopgezet. „De ontwerpen voor reclamecampagnes lagen al klaar", zo geeft men bij Adidas toe.

De omvang van de boycotschade is moeilijk in cijfers uit te drukken. Maar ook als het vele tientallen of misschien wel honderden miljoenen guldens zijn, zal Nadia Comaneci daar geen enkele gedachte aan wijden bij het turnen in Moskou. Ondanks deze commerciele devaluatie gaat de jacht naar goud onverminderd door.


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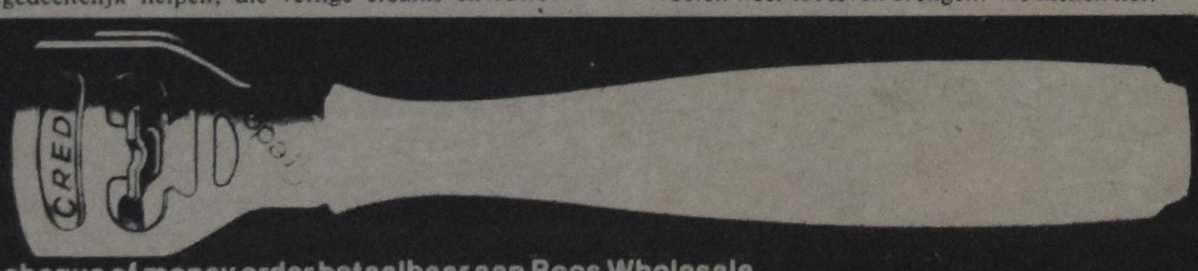


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## BIRTHS

**ADEMA:** With joy and thanksgiving to the Lord, Sid and Jane, would like to announce the gift of a son, MATTHEW WILLIAM, born on July 4, 1980, a brother for Naomi. 5th grandchild for Mrs. D. Hesselink and 20th grandchild for Mr. and Mrs. S. Adema, Sr., both of Georgetown. R.R.#2, Acton, ON L7J 2L8.

**DROST:** With great joy and thankfulness to God, the giver of life, we, Gary and Janet announce the birth of our first child, a son, GARY ANDREW. Born on July 9, 1980. Gary is the 8th grandchild for Mr. and Mrs. L. Drost of Niagara Falls and 3rd grandchild for Mr. and Mrs. F. Struik, of Burnaby, BC.
5787 Vine St., Niagara Falls, ON L2J 1K8.

**HOLLANDER:** With much joy and thankfulness to our Lord, the giver of life, we, Ralph and Marilyn Hollander (nee Talsma), announce the birth of TIMOTHY JAMES, born July 6, 1980. A brother for Jonathan and David and another grandson for Mr. and Mrs. C. Hollander of Newmarket, ON and Mrs. Jessie Talsma of Willowdale, ON.
2236 — 32 Ave. S.W., Calgary, AB T2T 1X1.

**JAGT:** John and Nancy are thankful to God for the safe arrival of their son, CHRISTOPHER ALBERT, born July 11, 1980 and very happy to have a little brother for Melissa. 4th grandchild for Mr. and Mrs. Albert Jagt and 24th grandchild for Mr. and Mrs. Jack Kemper. Special thanks to Dr. Smart and assistants.
R.R.#1, Troy, ON L0R 2B0.

**LUYMES:** Herman and Levina are thankful to the Lord for entrusting to their care a daughter, DANIELLE SIMONE, born July 8, 1980. A sister for Benjamin. Proud grandparents are Mr. and Mrs. John Luymes of Moorefield, ON and Mr. and Mrs. Jacob Bondt of Kingston, PE.
R.R.#1, Moorefield, ON N0G 2K0.

## MARRIAGES

**BOVEN-WILSON:** Believing that the Lord has brought them together, Mr. and Mrs. Fred H. Boven of Rexdale, ON are pleased to announce the forthcoming marriage of their daughter, THERESA MARGARET to PAUL JOHN, son of Mr. and Mrs. Stuart C. Wilson of Thornhill, ON. The wedding will take place, the Lord willing, on Saturday, August 9, 1980, at 3 p.m. at the Rehoboth Chr. Ref. Church, Toronto, ON. Rev. P. Nicolai officiating.
Future address: 12 Reddick Crt., Toronto, ON M6V 2S2.

**DE GRAAF-HANSMA:** Mr. and Mrs. Pieter de Graaf and Mr. and Mrs. Stephen Hansma announce, with joy, the desire of their children, to be married to each other in the Lord. The marriage of PATRICIA and STEPHEN will be celebrated in the Blyth Chr. Ref. Church on August 1, 1980. Rev. A. Dieleman officiating.
Future address: R.R.#2, Drayton, ON N0G 1P0.

**Share your news with our C.C. readers!**

## MARRIAGES

**DE JONG - DE JONG:** With joy and thanksgiving, we, WENDY and HENRY, acknowledge that God, in his grace, has brought us together. We, along with our parents, Mr. and Mrs. Cor De Jong of Wellandport, and Mr. and Mrs. Herman de Jong of Jordan Station, are pleased to annouce that the celebration of our union in Christ will take place at 3:00 p.m. on August 9, 1980 in the Trinity Chr. Ref. Church of St. Catharines. We will make our home in Toronto.

**DE VRIES-GEHRELS:** Mr. and Mrs. Reinder deVries of Bramalea, ON, and Mr. and Mrs. Jacob Gehrels of Willowdale, ON, joyfully announce the marriage of their children, SHARON ANN and KENNETH MARTIN. The ceremony will take place, D.V., on Saturday, August 9, 1980 at 3 p.m., in the Willowdale Chr. Ref. Church, Rev. P. de Bruyne officiating.
Future address: 177 Bishop Ave., Willowdale, ON M2M 1Z7.

**GULDEMOND-RAYBOULD:** Mr. and Mrs. Maurice Guldemond of Grimsby, ON, have the pleasure to announce the forthcoming marriage of their daughter, MARIA JEANNETTE to WALTER NOEL, son of Mr. and Mrs. A.N. Raybould of Burlington, ON. The ceremony will take place, D.V., on Saturday, August 9, 1980, at 3 p.m. in the First Chr. Ref. Church, 181 Charlton Ave., West, Hamilton, ON. Rev. Morris Greidanus officiating.
Future address: 61 West 4th, Hamilton, ON.

**KLOK-VAN DER WEKKEN:** Mr. and Mrs. Hank Klok of Taber, AB, are pleased to announce the forthcoming marriage of their daughter, CORLISS IRENE to JOHANNES PIETER, son of Mr. and Mrs. Jacob Van der Wekken of Emmeloord, Holland. The ceremony will take place, the Lord willing, on Friday, August 15, in the Chr. Ref. Church of Taber. Rev. Jake Corvers officiating.
Future address: Box 61, Hays, AB.

**PASTOOR-MULDER:** With thankfulness and joy, we, JOANNE and PETER want to give God the glory because he has brought us together. Along with our parents, Mr. and Mrs. Sebe Pastoor and Mr. and Mrs. Allan Mulder, we are happy to announce that this celebration of our love in Christ will take place on Friday, August 8, 1980 at 7 p.m. in the 2nd Chr. Ref. Church in Brampton, ON. Rev. Peter De Bruyne officiating.
Future address: 123 Railroad St., #307, Brampton, ON L6X 1G9.

**PRISCIAK-JANSSEN:** Mr. and Mrs. John Janssen of Wellandport, like to announce the marriage of their son, ALBERT GORDON to MELINDA ANN PRISCIAK of Smithville. The ceremony will take place, D.V., on Saturday, August 2, 1980 at 3:30 p.m. in the Riverside Chr. Ref. Church of Wellandport. Rev. H. Katerberg officiating.
Future address: R.R.#3, Wellandport, ON L0R 2J0.

**RIEWALT-SNIPPE:** Mr. & Mrs. Gerrit Riewalt of Cayuga, and Mr. and Mrs. Bert Snippe of Wellandport, are pleased to announce the forthcoming marriage of their children, DEBBIE and JACK. The wedding will take place, D.V., on August 15, 1980 at 3 p.m. at the Maranatha Chr. Ref. Church of York, ON. Rev. P. Stel officiating.

**VAN NIEJENHUIS-VANDEN BRINK:** Mr. and Mrs. Jan VanNiejenhuis and Mr. and Mrs. John H. Vanden Brink are happy to announce the marriage of their children, MONICA and RON. The ceremony will take place, D.V., on Friday, August 8, 1980 at 3 p.m., in the Second Chr. Ref. Church of Edmonton, AB. Rev. J.H. Kits officiating.
Future address: 12013 - 95 St., Edmonton, AB T5G 1M6.

## MARRIAGES

**SCHENK-WESTRA:** Mr. and Mrs. Neil Schenk of Wallaceburg, ON, and Mr. and Mrs. Peter Westra of Kanata, ON are pleased to announce the forthcoming marriage of their children, YVONNE and PETER. The wedding ceremony will take place, the Lord willing, in the Chr. Ref. Church of Wallaceburg, ON, on August 2, 1980 at 4 o'clock. Rev. R. Praamsma officiating.
Future address: 114 Viewmount Dr., Nepean, ON K2G 3B7.

**STIENSTRA-WEAVER:** We, the parents, with thanks to God, announce the wedding of our children, WENDY MARGARET and PHILIP HARVEY GUISE. The ceremony will take place, D.V., Saturday, August 9, 1980 at 11:00 a.m., in the Grace Chr. Ref. Church of Chatham, ON
Mr. and Mrs. R. Stienstra,
Mr. and Mrs. L.A. Weaver.
Future address: 1448 Union SE, Grand Rapids, MI.

**VANDERMEULEN-AVIS:** WENDY and GRAHAM, together with their parents, Mr. and Mrs. Meine Vandermeulen of Kingston, ON and Mr. and Mrs. Geoffrey Avis of Raleigh, NC, are pleased to announce their forthcoming marriage. The ceremony will take place, the Lord willing, on Saturday, August 2, 1980 at 2:30 p.m., in the Morgan Chapel, Queen's Theological Hall at Kingston. Rev. Bill Dykstra officiating.

**VAN GILST-VANDER HEIDE:** Believing that our faithful God has brought us together in service to him and each other, we, JOLEEN ANN and FREDERICK, along with our parents, Mr. and Mrs. Baas Van Gilst of Oskaloosa, IA, and Mr. and Mrs. Frank Vander Heide of Chatham, ON, are happy to announce our forthcoming marriage. Ceremony will take place, D.V., on Saturday, August 2, 1980 at 5:30 p.m. in the Chr. Ref. Church of Cedar, IA. Professor John Stek of Calvin Seminary officiating.
Future address: 170 Ross St., Sarnia, ON N7T 1J7.

**VANDERKOOI-MILLER:** Mr. and Mrs. Roel R. Vanderkooi of Oshawa, ON, are pleased to announce the forthcoming marriage of their only daughter, RUTH-ANNE CARMEN to DOUGLAS ROY SHIPMAN MILLER, son or Dr. and Mrs. Murray Lloyd Miller of Brooklin, ON. Wedding to take place, D.V., August 16, 1980 at 3:30 p.m. at Zion Chr. Ref. Church, 409 Adelaide St. E., Oshawa, ON. Rev. R.W. Popma from Plainsfield, officiating.
Future address: 203 Frances St., Whitby, ON.

## ANNIVERSARIES

Arum — Wallaceburg
1940 — 1980
With praise and thanksgiving to the Lord, we wish to announce the 40th Wedding Anniversary of our parents and grandparents,

HOMER and JETSKE BROUWER
(nee Heslinga)

on August 7, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in the years to come.
Our congratulations and love:
Bram & Alice Brouwer — Brights Grove, ON
Keith & Aafke DePooter — Ottawa, ON
Fred Brouwer — Grant Centre, AB
and grandchildren
Open house will be held on August 8, 1980 at the Masonic Temple, Nelson St., Wallaceburg at 8:00 p.m.
Home address: R.R.#5, Wallaceburg, ON N8A 4L2.

## ANNIVERSARIES

1955 — 1980
We have joy in our hearts in celebrating together with our parents,

WILLIAM and MYNTJE HARBERS
(nee Voorneveld)

their 25th Wedding Anniversary on Wednesday, August 6, 1980, the Lord willing. We thank them with deep appreciation for the love and care they have provided. Above all, we thank our heavenly Father for granting them 25 years together.
"In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6).
An open house will be held Wednesday, August 6, 1980 at 8:00 p.m. in the Matilda Community Hall, Dixon's Corners.
With love from: Willy
Wilma & Bill Tibben
Alice & Hans Schuler; Daniel
Betty & Paul Dentz
Albert
Brian
Home address: R.R.#1, Brinston, ON K0E 1C0.

1950 — August 1 — 1980
Britsum, Fr. — Bowmanville, ON
With praise and thankfulness to God, we hope to celebrate, the Lord willing, the 30th Wedding Anniversary of our parents and grandparents,

ART and JENNIE KAMMINGA
(nee Lootsma)

Psalm 121: 1, 2: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth."
With love from their children:
George & Edith Kamminga; Richard, David — Port Perry, ON
John & Alice Glasbergen; Natalie, Carissa — Port Perry, ON
Sandra — Bowmanville, ON
John & Betty Heideman — Brighton, ON
Marie — Bowmanville, ON
Home address: R.R.#4, Bowmanville, ON L1C 3K5.

Franeker, Friesland — Rexdale, Ontario
1930 — 1980
On Thursday, August 7, 1980, D.V., we hope to celebrate the occasion of the 50th Wedding Anniversary of our parents and grandparents,

ANDRIES and MINTJE KAMSTRA
(nee DeVlas)

That the Lord may be with them in the years to come, is the wish of their children and grandchildren:
Sytze & Janny Kamstra; Andries, Aafke, Jan, Minnie, Enny — Franeker, Holland
Riek & Bill Ryan; Bruce, Tim, Cathy, & Bill — Hamilton, ON
Frank & Tena Kamstra; Nelly & John (eng.), Andrew, Mildred, Nancy & Henry — Stroud, ON
Harry & Jane Kamstra; Helen, Marlene, Linda, Carol — Kleinburg, ON
John & Marilyn Kamstra; Cathy, Kelly, Sandra, Julie & John — Tottenham, ON
Pat & Henk Hemmen; Monica, Karen, Marsha — Emmen, Holland
Jake & Mary Kamstra; Michael & LeeAnn — Bradford, ON
Rennie Kamstra — Rexdale, ON
Mike & Pam Kamstra; Kyle — Woodbridge, ON
Peter & Rosie Kamstra — Schomberg, ON
An open house will be held at their home on August 7, 1980 from 2 - 5 p.m.
26 Hallow Cres., Rexdale, ON M9W 2V9.

***NEWLYWEDS***
who advertise with us and include their future address, receive a one-year *free* subscription!

## ANNIVERSARIES

On July 25, 1980, the Lord willing, we hope to celebrate the 55th Wedding Anniversary of our dear parents and grandparents,

TRYNCO and JANTJE LINKER
(nee v.d. Veen)

Happy Anniversary Mom and Dad, Opa and Oma, from your nine children and thirty-six grandchildren. May the Lord continue to be with them and bless them for each other and us.
Dien & Dirk VanKampen; Janet, John, Anita — London, ON
Harry & Marie Linker; Janette, Ted, Joyce, Marion, Winnie, Donald — Strathroy, ON
Klaas & Patsy Linker; Terry, Melinda, Janice, Allen — Strathroy, ON
Jean & Dick de Ruiter; Richard, Patrick, Jeffrey — Simcoe, ON
John & Helen Linker; Andy, Brian Carl, Douglas — Strathroy, ON
Ann & Jack Feddema; Rick, Ken, Judy, Anita, Cathy — Strathroy, ON
Jo-Anne & Tom Abma; Kevin, David, Cheryl, Valerie, Steven — Niagara-on-the-Lake, ON
Bart & Tina Linker; Melinda, Lisa, Danny Sheila — Strathroy, ON
Henry & Ann Linker; Ron, Laurie — Strathroy, ON
Open house on July 25 at Strathroy Westmount Chr. Ref. Church from 2:00 to 4:30 p.m. Best wishes only.
Home address: Trinity Tower, Apt. #405, 7900 McLaughlin Rd. South, Brampton, ON L6V 3N2.

1940 — 1980
Den Haag — Edmonton
July 31
With great joy and thankfulness to God, we will celebrate the 40th Wedding Anniversary of our parents and grandparents,

JAKE and SOPHIE SCHEFFER
(nee de Rijk)

We are thankful to have such loving, Christian parents.
Don & Yda Anslow — Beavercreek, OR
John Scheffer — Toronto, ON
Rien & Sandy Scheffer — Calgary, AB
Sid & Marge Kobewka — Edmonton, AB
Jake & Laurie — Edmonton, AB
and grandchildren: Adriana, Tamara, Sophia Koedoot, Nellyda, Faron Anslow, Mark, Marni Scheffer.
6231-112 Ave., Edmonton, AB T5W 0N7.

1940 — 1980
Arum, Friesland, Nederland — Trenton, Ontario, Canada
Thankful to the Lord and with much joy, we hope to celebrate with our parents and grandparents,

TJALLING and TJITSCHE WOLTERS
(nee Offringa)

their 40th Wedding Anniversary on August 9, 1980. It is our prayer that the Lord will continue to keep them in his care.
Their children and grandchildren;
Cecil & Laura Wolters; 3 children — Bowmanville, ON
Jerry & Christine Wolters; 3 children — Trenton, ON
Allen & Mary Wolters; 3 children — Carrying Place, ON
Jane & Bart Smits; 4 children — Trenton, ON
Andy & Willie Wolters; 4 children — Trenton, ON
Martha & Harry De Jong; 3 children — Carrying Place, ON
Tena & Toby Smits; 3 children — Baltimore, ON
Mike & Carol Wolters; 2 children — Brighton, ON
Theresa & Ray Dixon — Kingston, ON
Charlie & Marlene Wolters; 1 child — Trenton, ON
John — at home
Dick — at home
Open house will be held Saturday, August 9, 1980 from 2 - 4 p.m. at Ebenezer Chr. Ref. Church hall, 18 Fourth Ave., Trenton, ON.
Home address: 57 McGill St., Trenton, ON K8V 3J4.

# Classified Advertising

## ANNIVERSARIES

1955 1980
Clarkson Acton
"Our help is in the name of the Lord" (Psalm 121: 2).
It is with much gratitude to God that we hope to celebrate with our parents,

BERT and LINDA VANDERLAAN
(nee Hofman)

their 25th Anniversary on August 13, 1980, D.V. We pray that they may be blessed with many more happy years together.
Congratulations and love from the children:
Anne
Rob & Sue (fiancee)
Karen
Terry
Home address: 265 Peel St., Acton, ON L7J 1M7.

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With praise and thankfulness to our heavenly Father, we announce that,

JAN and ALEIDA KROEZEN
(nee Scholing)

will be married 50 years on August 3, 1980. Married in Hoogeveen, Holland, their wedding text was Prov. 4: 5, 6. We pray that God will be with them in the future, as he has been in the past.
With love, their children, grandchildren and great-grandchildren:
Gretha & Arie Van Helden; Rita & Hank Leferink, Jamie, Christopher, John & Joyce Van Helden, Alice, Margareth, Anthony, Tim Van Helden — Georgetown, ON
John & Jane Kroezen; Kathy & Larry Strong, Rosemary, Ian, Tim, Aleida, Bert, Calvin Kroezen — Port Williams, NS
Gary & Ria Kroezen; Marlene, John, Kristine Kroezen — Hepworth, ON
Libby Andringa-Kroezen; Adelina, Rietta, Janet Andringa — St. Catharines, ON
Open house will be held, D.V., August 4, 1980 from 10 a.m. - 12 noon, at Mountainview Chr. Ref. Church, Grimsby, ON.
Congratulations Dad and Mom!
Best wishes only.
Home address: 30 Drake Ave., Beamsville, ON

---

1955 1980
With much love and gratitude to the Lord that we celebrate together with our parents,

BERNARD and IRENE VELDBOOM
(nee Postma)

their 25th Wedding Anniversary on July 28, 1980, D.V. We pray that God will continue to bless them and keep them in his loving care in the years to come.
Love from their children:
Hettie & Eugene
Joan & Adrian
Bernie & Janet
Richard
Diane
Ed
Home address: 23 Windsor Dr., Chatham, ON N7M 2E2.

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1945 1980
Hoogeveen, Nederland Brantford, Ontario
With praise and thanks to God, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

HENDRIK and AALTJE VOS
(nee Hartman)

on August 8, 1980. May the Lord continue to keep them in his care and bless them in the coming years.
Love and congratulations from:
Jane & Michael Moore; Alexander, Megan, Oliver — Toronto, ON
John & Shirley Vos; Eric — Brantford, ON
Home address: 5 Wildflower Lane, Brantford, ON N3R 6B3.

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**Share the news with our C.C. readers!**

## ANNIVERSARIES

Apeldoorn Erin
1930 1980
On August 27, 1980, the Lord Willing, we hope to remember with our parents and grandparents,

HENRICUS and WENDELINA
WEEBER (nee Smit)

the day that there were united in marriage 50 years ago.
"But they that wait upon the Lord shall renew their strength" (Is. 40:31).
Their thankful children and grandchildren:
Jaap & Gerdi Cappon; Lynn, Bette-Ann, Daniel, Rob, Tim
Bert & Henny Weeber; Richard, Wendy, Andrew, Michelle
Pete & Linda Weeber; Gordon, Tracy, Pete, Michael, Jody
Ed & Renate Schranz; Eric, Carol, Christopher
George & Katie Baarda; Gwendolyn, Heather, Jennifer, Jessica, George, Heidi.
Friends and acquaintances are invited to an open house in the Chr. Ref. Church, Georgetown, on Saturday, August 30 from 3 to 5 p.m. Best wishes only.
Home address: 1 Sunnyside Dr., Erin, ON N0B 1T0.

## OBITUARIES

Nog voor ons onverwachts nam de Here tot zich zijn kind, onze geliefde broeder, zwager en oom,

HARM POORT

in de gezegende ouderdom van 80 jaar. Sinds 1967 geliefde echtgenoot van Fennechien Poort-Medema.
Openbaring 19: 9.
Wm. & I. Poort-Mossel — Woodstock
Familie R. Poort — Woodstock
Familie P. Vander Ley — Atwood
Familie P. Poort — Ingersoll
Familie D. Poort — Ingersoll

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Op 8 juli, 1980, nam de Here tot zich ons zeer getrouw medelid en broeder,

HARM POORT

op de leeftijd van 80 jaar. Zijn toewijding en spreken zal bij ons in dankbare herinnering blijven. Johannus 12:26.
Namens de Chr. Ref. Bijbelstudie Club,
Wyoming, ON

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On July 13, 1980, after a long illness, the Lord took home, our dear husband, father and son,

GERRIT JAN VAN OENEN

at the age of 29. He will be greatly missed by his wife Winni Van Oenen nee Asma and son Matthew and his father and mother,
Andries & Dina Van Oenen — R.R. #5, Ingersoll, ON
1098 St. Lucia Place, Oleans, ON.

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We mourn in sympathy with Pete and Annette Zegers, their son Paul and the bereaved family, for their father, grandfather and husband,

FRANK ZEGERS, SR.

who died suddenly in Bowmanville on July 6, 1980 at the age of 57. May our God of grace comfort them and assure them of his promises in the resurrection of our Lord.
Rom. 8: 39b: "...there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Jesus Christ our Lord."
Congregation and Council,
Waterloo Chr. Ref. Church.

---

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BELLEVILLE, ONTARIO
K8P 1S7
Christian Funeral Director

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**LARGE QUOTA,** 8,867, farrow-to-finish barn, 106 acres, brick house, Tucker-Smith township.

**93 ACRES,** 85 workable, good house, horse barn, near Hwy. #21.

**250 ACRES,** 150 systematically drained, 100 acres bush, house and beef barn, near Teeswater.

**165 ACRES,** 158 workable, brick house, 2 barns, near Blyth.

**182 ACRES,** 170 workable, over 100 sow farrow-to-finish barn, brick house, Hwy. location, south of Clinton.

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John Karsten
*Sales Representative*
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**FARROWING OPERATION**
Ideal set-up for approx. 110 sows, stable cleaner, high moisture silo, 2 graineries, and 36 acres of land. Four bedroom home, just outside of Acton. Call **Hank Rensink.**

**VENDOR WILL HOLD A GOOD MORTGAGE**
on this 156 acres of land. Stream and bush at rear of property. Good 9 year old bungalow — *Open to offers!* Asking $150,000. Ask for **Hank Rensink.**

**BRAMPTON AREA**
Approx. 37 acre hobby farm just north of Brampton. Large house, boasting huge kitchen with knotty pine cupboards, 5 bedrooms, sun porch, double garage plus bank barn and spring-fed pond. 1850 feet of road frontage. Call now for more details.
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**247 ACRES:** Kincardine Township, 9 room home, bank barn set up for dairy with 42 ties, 30 cows and quota included.

**75 ACRES:** Stoney Creek area, 3 year-old brick bungalow, two nearly new broiler barns, quota for approximately 35,000 birds.

**190 ACRES:** Highway location, Listowel area, new barns for beef and pigs, new implement shed, 7 room brick home, beautiful property.
*For information on these farms and many more please contact:*
Henry Hiemstra at
**519-291-3500 or 519-291-2509**
*representing:*
**DON HAMILTON REAL ESTATE & INSURANCE LTD. (broker)**
132 Wallace Ave. N., Listowel, ON

---

**750 ACRES CROP LAND,** good home, barns and silos to accommodate 2,000 steers. (Keith Miller).

**600 SOW FARROW TO FINISH** hog operation, modern set-up, century home, all stock included, good financing. (Keith Miller).

**9,000 COMMERCIAL EGG BREEDERS,** fully automatic, must really be seen. (Gord Gray).

**28,000 BROILERS AND ROASTERS,** nearly new barns, good acreage, 3 bedroom home in a very suitable location. (Gord Gray).

**1,150,000 LBS. BROILERS AND HEAVY TURKEYS,** 100 acres choice crop land, buildings nearly new. Unbelievable financing. (Gord Gray).

**PULLET GROWING,** nearly new barns, with space for 12,000 pullets per crop. Hot water heating, 3 bedroom home in good condition. Close to town, good financing. (Keith Miller).

**BROILER BREEDERS,** nearly new bi-level home, new barn fully equipped, good contract, permit to build second barn. Asking price: $109,000. (Keith Miller).

**1,000,000 LBS HEAVY TURKEYS,** buildings in good condition, good acreage, quota may be purchased separately. (Keith Miller).
For more details call:
**Keith Miller & Associates Realty Ltd.**
220 Broad St. E.,
Dunnville, ON
**416-774-7624**
and ask for Keith Miller
**774-4077 (evgs.)**
or Gord Gray
**(519) 822-4438 (res.)**

## REAL ESTATE

**62 ACRE FARM** all workable and productive land. Good barn with concrete yard. Very good 3 bedroom home, full basement — just outside Dunnville.

**63 ACRE DAIRY FARM,** 90 head registered Holstein; 47 mature cows, corner property. Good line machinery, 346 litres #1 quota, 203,382 litres MSQ. 5 bedroom home.

**GOOD DAIRY OPERATION,** 28 acres — barn with pipeline and 72 tie-ups. 500 litres #1 quota and 115,000 litres MSQ. 110 head of cattle, 50 milking. Good 5 bedroom home with attached double garage. Owner rents approximately 450 acres government land.
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**Keith Miller & Associates Realty Ltd.**
220 Broad St. E.,
Dunnville, ON
**416-774-7624**
and ask for Art Vander Vliet
**774-4611 (evgs.)**

## PERSONAL

Chr. Ref. Widow, 59-years-old, would like to correspond and meet with a sincere Christian man. Please reply to: Box #4527, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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Chr. Ref. family in small town in southern Ontario, father and 4 school-age children are looking for a housekeeper. Write to: Box #4530, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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I am a 21-year-old Christian Reformed girl of Dutch background and would like to correspond with and meet a young man 22 - 26 years old of the same faith and background. I enjoy music, travel, and the outdoors. Please reply to: Box #4528, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

## HELP WANTED

**Wanted:** Young man interested in greenhouse operation. Niagara Peninsula area. Box #4529, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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**JOURNEYMAN AUTO BODY MECHANIC** needed for immediate employment. Good working conditions and wages. Beautiful recreational area. Good fishing, hunting. Write: **Norm's Auto Refinishing,** R.R.#3, Kilby Rd., Terrace, BC V8G 4R6. Phone: (604) 635-3929.

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**HERDSMAN** required by September 1st, for dairy farm in Okanagon Valley. Single or married. Wages according to experience. Please write: **PIRLIN FARMS,** R.R.#2, Lumby, BC V0E 2G0, or phone: 604-547-9586.

## ACCOMMODATION

Female from CRC, Clarkson, is looking for other female(s) to share accommodation while attending Sheridan College — Brampton. Please call Meg **416-822-9203.**

## FOR RENT

**3 BEDROOM APARTMENT:** with garden, for rent on farm. Barn and land available if so desired. Beautiful surroundings in Acton. Preferably mature Christian people. References required. Available August or September. Phone: 519-853-0026.

---

**BRAMPTON:** Clean, two-storey, four-bedroom, finished rec-room, swimming pool, private driveway, close to shopping centres, school and public transit. $500 a month. Phone: **743-7617.**

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**HOUSE FOR RENT:** 1 mile off 400. North of Toronto. 25 minute drive from 401. Call 416-775-2052.

# Classified Advertising

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**Don and Irene Crann**
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Een eigen huisje tijdens uw verblijf in **Nederland**? Bij bos en meren in de Zuid-West hoek van Friesland. Schrijf: J.A. Eisen, Beukenlaan 7, 8567 HD Oudemirdum, Friesland, The Netherlands. Telefoon: 05147-710.

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Telephone: 526-8790 Hamilton

## FOR SALE

Welland Junction Chr. School Society has for sale, **1 used 1972 Ford V8 automatic, 72-passenger school bus**, new motor. Contact: Susan Kiers at (416) 899-3623 or call Garrit Veld at (416) 735-6200 or write: 624 South Pelham St., Welland, ON L3C 3C8.

## TEACHERS NEEDED

**LONDON:** The London Parental Christian School is in need of a **remedial teacher** for the 1980-81 school year. Please apply to: Rick Klooster, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360 or (519) 453-7379.

**CALGARY:** The Calgary Christian School has an opening for a junior high **FRENCH TEACHER**, either part or full time. Contact: U. Haasdyk, principal, for further information, at (403) 242-2896 or home (403) 249-1337.

**THUNDER BAY:** The Thunder Bay Christian School is in need of a **Teaching Principal** for the 1980-81 school year. Please send applications to: Chris J. Grootenboer, secr., R.R.#1, Murrillo, ON P0T 2G0. Telephone: 807-935-2778.

**Pacific Christian School**
*(formerly Saanich Christian School)*
needs an additional
**TEACHER FOR GRADE 6,**
because of enrollment pressures.
Send applications, including all pertinent information and have 3 letters of reference, sent by registered mail to:
**Bob Reitsma, chairman, Education Committee,**
406 — West Burnside Rd., Victoria, BC V8Z 1M2.
Phone: (604) 383-2096.

## MINISTER WANTED

*The West-End C.R.C. of Edmonton, Alberta*
*requires the services of a*
*Co-ordinator of Youth Ministry*

*To mobilize and equip the congregation and youth elder team for ministering to its youth, encouraging a spiritual growth.*

*Christian maturity and leadership gifts important, but a professional degree not necessarily required.*

*For further information, please send application to:*
*West-End Christian Reformed Church,*
*Box 5357, Postal Station "E",*
*Edmonton, Alberta T5P 4C5.*

# Veteran missionary Roeda comes to Back to God Hour

Jack Roeda, a veteran of 25 years of mission work in Latin America, has just begun directing the follow-up activity of the Spanish language ministry of The Back to God Hour. In his new position, Roeda will establish contact with local churches throughout Latin America, helping them benefit from the broadcast ministries that are already being carried out in their areas.

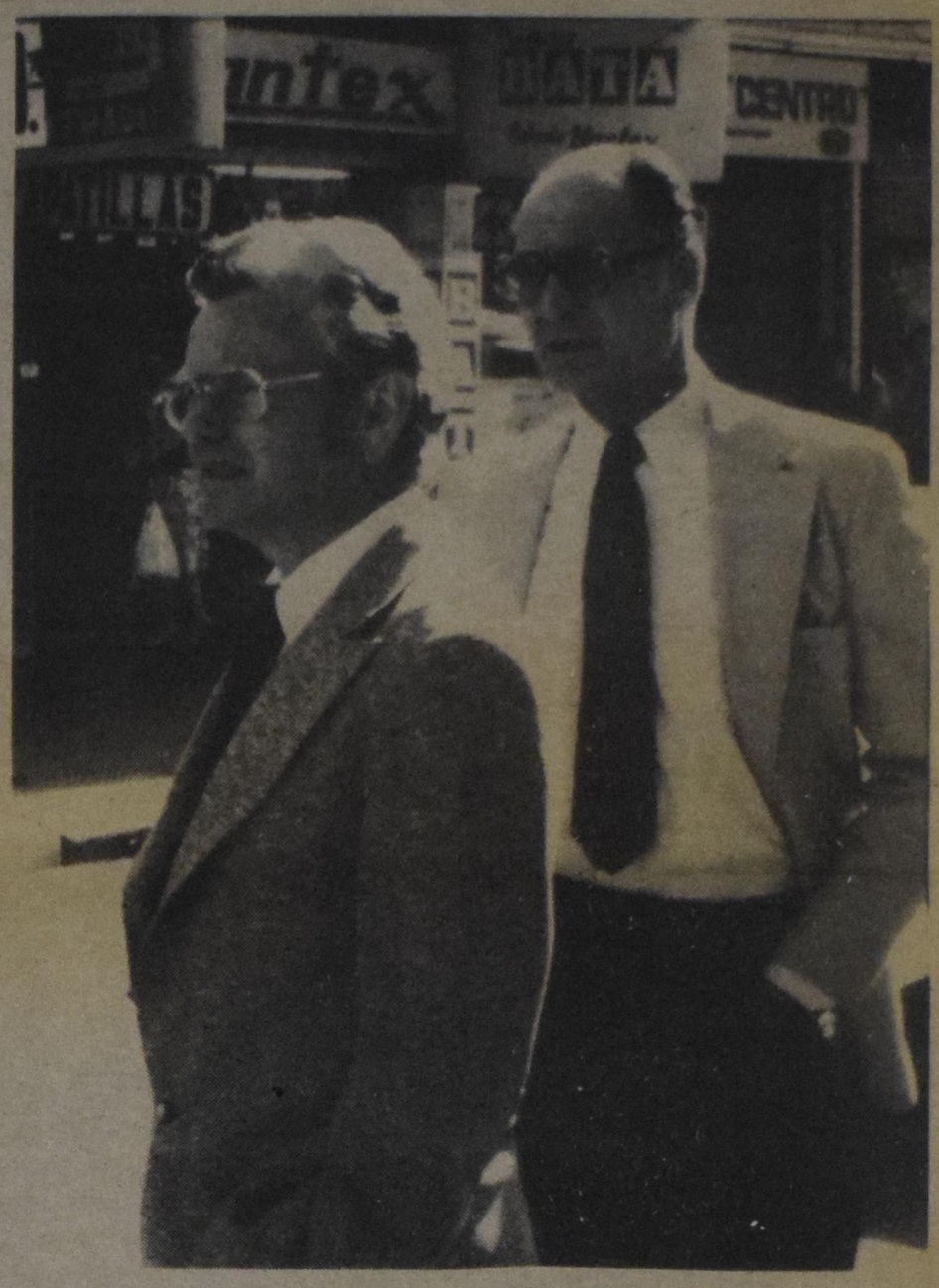
Roeda will work closely with Rev. Juan Boonstra, Spanish language minister of the Back to God Hour, whose programs are now heard from super power, short-wave transmitters throughout North and South America, as well as over 140 local stations from Chicago and New Jersey, down through Central America, and into southern Argentina.

Last March, Roeda worked with Rev. Boonstra on the "Encuentro '80" evangelistic campaign, which used the mass media to draw a total of 10,000 people to three meetings in a soccer stadium in Concepcion, Chile.

Roeda was raised in the Chicago area. He graduated from Calvin College in 1951 and later pursued graduate studies in missions in Columbia, S.C., and at the Fuller School of World Missions. He has a Masters Degree from the University of South Carolina.

During the last 25 years, Roeda has worked in Uruguay, Argentina, Chile, and Mexico. In many Latin American towns, Christian book stores have sprung up as a direct result of his work. For the last 13 years, Roeda served under the Board of World Missions of the Christian Reformed Church, working mainly in Mexico. Prior to that, he was Latin America Director for the Christian Literature Crusade.

Roeda brings to The Back to God Hour a deep interest in using the mass media — radio, television, and print — to spread the gospel. He has personal friends and acquaintances throughout Latin America, and he will draw upon them and upon his own media experience to expand the Spanish language ministry of The Back to God Hour.




*Jack Roeda (left) has worked in urban areas of Latin America for 25 years. In July he joined the staff of The Back to God Hour, where he will work closely with Rev. Juan Boonstra (right), Spanish language minister of the Christian Reformed Church.*

# End life-sustaining aid

NEW YORK (EP) — A New York State appeals court has unanimously ruled that a comatose terminal patient has the right to refuse extraordinary life support systems, and that a guardian can order the respirator removed under certain guidelines.

The decision came in a "right-to-die" case involving Brother Joseph Charles Fox, an 83-year-old Marianist in Mineola, N.Y., who was sustained by a respirator after he fell into a coma Oct. 2, 1979. He died Jan. 25, 1980 of a heart attack, but the Appellate Division of State Supreme Court, nonetheless, went ahead and ruled on legal questions raised by the case.

"As a matter of constitutional law, a competent adult who is incurable and terminally ill, has the right, if he so chooses, not to resist death and to die with dignity," the justices said in a decision written by Presiding Justice Milton Mollen. "We conclude that by standards of logic, morality and medicine, the terminally ill should be treated equally, whether competent or incompetent.

# Dealth penalty effort proceeds in Michigan

LANSING, Mich. (EP) — Oakland County Prosecutor, L. Brooks Patterson, known for his law-and-order tough-line position, said recently, his efforts to reinstate the death penalty in Michigan are on schedule. He said Citizens for Capital Punishment is collecting about 8,000 to 9,000 signatures monthly and about 30,000 have signed so far. The petitions call for a general vote on the issue.

Mr. Patterson launched his campaign last fall and said then he had only a slim chance of getting the death penalty issue on the ballot this fall. He said that is impossible and the committee now hopes to put the issue before voters in 1982. Mr. Patterson's efforts began after a 13-year-old girl was murdered last year. Her truck driver father set the campaign in motion and Mr. Patterson picked up on it. The death penalty was abolished here many years ago.

**Visiting P.E.I.?**

For the time of worship in the Charlottetown C. R. Church, Check the Charlottetown newspapers.

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**L6V 3N2**

## MISSIONARY TOUR

The Canadian Home Bible League will conduct another Missionary Tour to Mexico.
Date: **October 8 - 16, 1980**
Tour Leaders: **Rev. C. Schemper — Chicago**
**Rev. J. Klomps — Clarkson**
A marvellous opportunity to visit Old Mexico and acquaint yourself with the Missionary outreach of the Bible League and Wycliffe Bible Translators. You will see the pyramids; visit cathedrals and markets as well.

For full information, contact:
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**THE CANADIAN HOME BIBLE LEAGUE,**
**Box 524, Station "A",**
**Weston, Ontario, M9N 3N3.**
**Telephone: (416) 741-2140.**

## TOURS WITH A PURPOSE

Seats are still available on RACOM's popular Orient tour from Oct. 30 to Nov. 17. The tour includes visits to Japan, Korea, Taipei, Hong Kong, the Philippines, and Hawaii. Like all of the RACOM tours, this one will focus on broadcast missions.

Tour members will meet Back to God Hour personnel and see broadcast facilities which beam the Word of God throughout the Orient. Those touring will also see the work of Christian Reformed World Missions are CRWRC in this part of the world.

Costs of the tour is $2556 (from Chicago) and includes all transportation costs, deluxe hotel accommodations, two meals daily, and all extras such as tips, entrance fees, and baggage handling.

If interested in traveling to the Orient with other friends of The Back to God Hour, call or write:
Mr. Ed Schierbeek, RACOM Associates
Box 424-B, Holland Mich. 49423
Phone: (616) 392-6969.

## LET'S PLAY CHESS

**Editor: Pete Layer**

**THE OPENING**

Two very important principles of the opening are: 1) Try to bring pieces (rather than pawns) into play as quickly as possible to squares where they co-operate harmoniously. 2) Try to secure a firm hold on the centre squares: K4, K5, Q4, Q5.

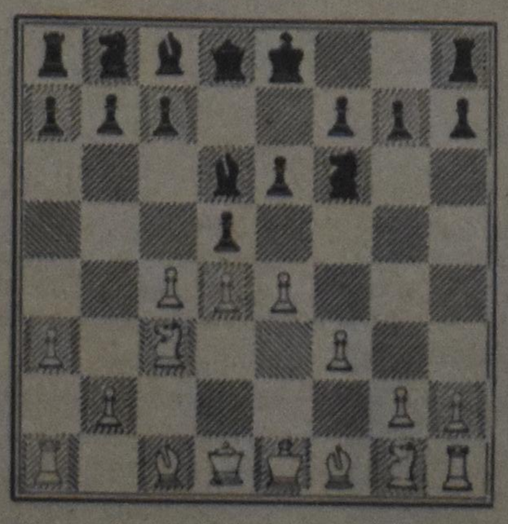
Besides the ability to follow these principles, the good player also knows how to punish the player who does not. Quite often, the good player must calculate many moves ahead to insure his punishment is successful.

The following game illustrates a case where a player (White) tries to achieve a strong centre (2nd principle) without fully developing his pieces (violation of first principle). Black therefore punishes White. Black succeeds because he accurately calculates seven to ten moves ahead.

White: Gheorghiu Black: Stein, 1965

1. P-Q4, N-KB3; 2. P-QB4, P-K3; 3. N-QB3, B-N5; 4. P-B3, P-Q4; 5. P-QR3, B-Q3; 6. P-K4.

Black: Stein



White: Gheorghiu

White has achieved a strong centre, but his pieces are not developed well. Black proceeds to calculate whether he can take advantage of the situation.

6. . . ., P-B4; 7. BPxP, KPxP; 8. P-K5, PxP; 9. QxP, Q-K2; 10. B-KB4, N-B3; 11. B-QN5, 0-0; 12. BxN, B-QB4; 13. NxP, NxN; 14. QxN, R-Q1; 15. Q-K4, PxB; 16. N-K2, B-R3; 17. B-K3, R-Q4; 18. P-B4, QR-Q1; 19. BxB, QxB; 20. P-QN4, Q-N3; 21. R-KB1, R-Q7. White resigns for: 22. R-B2, RxN ch.; 23. RxR, Q-N8 mate.

**Christian Stewardship Services**
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## CALENDAR OF EVENTS

**Ontario**

| | |
|---|---|
| Aug. 1-4 | The 1980 AACS Faith Conference will be held August 1-4 at Niagara Christian College, Fort Erie, focussing on the theme of The Gospel of Creation. Lectures, subgroups, worship, and lots of fellowship with hundreds of other Christian families. Registration materials: AACS, 229 College St., Toronto, ON M5T 1R4, or phone: (416) 979-2331. |
| Sept. 4 - Oct. 16 | St. Catharines: Focus on the Family film series by Dr. James Dobson. Seven consecutive Thursday evenings, Covenant Christian Reformed Church, St. Catharines, 8 p.m. |
| Sept. 6 | Y.E.S. Conference, Saturday, Sept. 6, 1980, Meadowvale Community Christian Reformed Church, Toronto, ON. theme: "What Child Is This." Guest speaker, Mrs. Lorie Kok will speak on those energetic eights to those trying twelves. Plus many more workshops. All youth leaders are invited to attend. For more information and registration forms please contact the Y.E.S. Office, 1008 Bathurst St., Toronto, ON. |
| Sept. 20 | A day for singles at Camp Shalom, Cambridge, ON, for widowed, divorced and single parents ages 25-60. John Struyk, guest speaker, sponsored by Maple Leaf Reformed Church, Toronto, ON. |
| Sept. 23-26 | London. The Francis Schaeffer film, "Whatever Happened To The Human Race?" will be shown on Sept. 23, 25, 26, at London District Christian Secondary School, 8 p.m. |
| Oct. 18 | Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship. |

**Alberta**

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| Aug. 10-17 | Edmonton, Billy Graham Crusade. |
| Aug. 26-28 | Professor Karl Hochreither from Berlin, West Germany, a mastor choral conductor, is giving a choral workshop for all choral directors and members at The King's College, Edmonton, AB. Full days of choral rehearsals are planned, ending in a public recital. Contact the college for more details. |

**British Columbia**

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| Aug. 2-4 | Bulkley Valley AACS Family Conference at Pine Crest Resort, 25 miles east of Smithers, BC. Speaker, Rev. J. Hielema on the topic: "Faith and its problems." For more information phone: 847-3958. |

## NEXT ISSUE

| Dated | Mailed | Deadline for classified ads | Deadline for all other advertising |
|---|---|---|---|
| Fri.Aug.1 | Wed.July30 | Fri.July25-10a.m. | Thurs.July24-10a.m. |
| Fri.Aug.8 | ★ ★ ★ NO ISSUE ★ ★ ★ | | |
| Fri.Aug.15 | Wed.Aug.13 | Fri.Aug.8-10a.m. | Thurs.Aug.7-10a.m. |

Bible study

# A complete course in N.T.

**The New Testament: An Introduction to its Literature and History,** by J. Gresham Machen, edited by John Cook; published by Banner of Truth Trust, Edinburgh, Scotland and Carlisle, PA; 1976; 387 pages, hardcover; price: $9.95. Reviewed by Prof. W.S. Reid, Guelph, Ontario.

The author of this work was probably the greatest leader and one of the greatest scholars of the Reformed and Evangelical forces on the North American continent during the first third of the present century. His reputation was world-wide as a result not only of his teaching at Princeton Seminary, but also as a result of his writing such works as *The Virgin Birth of Christ, The Origin of Paul's Religion, What is Faith?* and a number of other books.

The present publication is of a somewhat different character. Shortly after World War I, Machen wrote two series of studies on the New Testament, one for students and the other for teachers, in order to equip both types for a better understanding of the scriptures. In these he put together the material which he presented to his students in class. Originally the material appeared in serial form, published by the Presbyterian Board of Publication and Sabbath School Work, Philadelphia, PA. Now for the first time, the two courses combined appear as a single volume through the labours of Rev. W. John Cook, Lecturer in New Testament, South Wales Bible College, assisted by Prof. John Skilton of Westminster Seminary, Philadelphia, PA.

Machen was a great teacher and preacher, giving his expositions clearly and effectively, and this comes through forcefully in this work. Commencing with a section on the historical background of Christianity — Greek, Roman and Jewish — he then discusses the early history of Christianity and its spread through the Roman Empire. Following this, he presents the principles and practice of the Gospel to which he adds a long section on the way in which the apostolic church presented and defended it to both Jew and Gentile. Finally he deals with the apostolic church and the church today, and although he was writing in the early 1920s, his comments are still very relevant as he takes up such questions as the social, moral and intellectual needs which are met by the Gospel.

To anyone wishing for a clear, concise introduction to the New Testament and the early church, this book is a must. Having sat under Machen's teachings in the 1930s at Westminster Seminary, the present reviewer has read it with a great deal of interest, for Machen comes through not only as a great scholar, but as a Christian always with a practical view of what the Gospel means. It is well worth the price, as it is a complete course in New Testament introduction.

Biography

# Man with a mission

**Life Sentence** by Charles W. Colson; published by Chosen Books, Lincoln, Virginia, 1979; clothbound, 306 pages; price: $9.95. Reviewed by John de Vries Jr., Fruitland, Ontario.

"Who cares about prisoners?" Years after his release from prison, this question of a fellow prisoner continued to haunt Mr. Charles W. Colson, Mr Nixon's 'hatchet man' sentenced during the Watergate trials. *Life Sentence* is a flesh and blood account of the "born again" Colson back in prison with a message — the Gospel of Jesus Christ. This is a powerful book, a prophetic book expressing a genuine compassion for the powerless. The author's self-doubt, candor, and hard-hitting style make the book fast-moving, yet always flavoured with a deep sense of realism. The over-arching personal growth in Christian faith and maturity of Mr. Colson reminds this reviewer of the struggles and experiences of the Old Testament prophets.

The Prison Fellowship was established by Mr. Colson to bring and train prisoners in Bible and in the Christian life with the view that these selected prisoners continue the work inside the prison walls. As the program grew, one prison warden's outright refusal to allow his dangerous inmates to go to Washington, prompted the Prison Fellowship to go inside the prison walls to teach the prisoners there. Whether in Washington or inside prison walls, the ministry grew steadily. Correctional staff in other countries have requested Mr. Colson's assistance to establish similar programs.

The book is both human and Christian. The author is ever aware of conflicts as well as Christ's claim on his life and this ministry. Colson has seen and experienced the prison system first-hand. The dehumanizing experience and the realization of a living Christ, has shaped the journey described in *Life Sentence*.

When the prison ministry began to take shape in 1975, there were many skeptics. Perhaps the prison malaise will always be with us. But numerous prison wardens have reported positive results in their institutions. Personal dignity is being found (in the Gospel of Christ), by abandoned prisoners. And as presently, Prison Fellowship sponsored seminars in Washington are raising questions concerning Criminal Justice Reform, the story is not yet finished.

Family

# For a new beginning after separation

**Picking up the Pieces** by Patricia Chavez and Clif Cartland; published by Thomas Nelson & Sons, Ltd., Ontario; 1979; hardcover, 216 pages; price: $8.95.

**Beyond Divorce** by Brenda Hunter; published by G.R. Welch Co. Ltd., Burlington, Ontario, 1978; hard-cover, 160 pages; price: $6.95. Reviewed by Mary VanderVennen, Christian Counselling Services, Toronto, Ontario.

These two books are recent among the growing number of personal accounts of the divorce experience.

Both women write honestly and realistically about their experience. They do not attempt to justify the breaking up of their marriages, nor do they glamourize the single life. Married people looking enviously at the greener grass on the other side of the fence will find no support from these authors. Both women testify to the grace of God and the necessity of the support of the Christian community as they try to find their way alone.

I recommend both books, though Chavez's may be more generally useful to a larger number of people. This is because her book is not entirely about her personal experience. The second half of her book contains very practical, hard-headed advice regarding the children, finances, visiting arrangements, and how to handle being single again.

Somewhere there must be a market for a book written by a man about his experience of divorce. Any volunteers?

A child's future is largely determined by his parents' guidance in his growing years. The course of his life is set in the home. With emphasis on the Christian home, Rev. Zegerius, pastor, parent, and qualified counsellor offers his advice on Christian parenting in light of Scripture and professional clinical documentation.

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Biography

# Struggling in Brazil

**Dom Helder Camara: The Conversions of a Bishop** by Jose De Broucher; published by William Collins & Sons, Don Mills, Ontario, 1980; 222 pages, hardcover; Price: $12.95. Reviewed by Ben Vandezande, St. Catharines, Ontario.

The first chance many of us had to see this frail South American bishop was when he spoke in Toronto on behalf of the poor and oppressed in the world. His prophetic words pierced to the core of the problems in North America.

On hearing his words, there was a distinct feeling of being in the grip of not only a powerful orator but also a man who lived what he said.

That prophetic speaking and living on behalf of those "sem vez e sem voz" (with no hope and no voice) led to his silencing with his native Brazil. During the early seventies, the government forbade the media even to mention his name. Many of his followers and co-workers have been persecuted, tortured, put in solitary confinement, and even assassinated.

This book is an eye-opener for anyone wanting to understand events in Brazil from the perspective of a Christian working for social change. The last half of the book is most helpful in describing the struggles within the Catholic church as it learns to address itself to the concrete problems of the people instead of simply supporting the status quo.

These problems are shaking the church right up to the Vatican and the struggles of Camara describe that struggle from the inside.

The first part of the book is hard to get into for the uninformed reader. On the whole, it is a book that needs to be read more than once. The first section makes some more sense after the second half of the book. It would have been helpful to have a few charts indicating the who is who in the government and church.

The book is based on 18 hours of taped interviews with the bishop and is written in that way. Unfortunately, the questioner knows as much about Camara's past as the bishop himself seems to. Because of that, the questions are basically platforms for Camara to speak from, rather than challenges to his words or actions.

Apart from these points the thrust of the book is potent. Camara's personality floods the pages. The book openly depicts Dom Helder Camara's "conversions" as a seminary student, priest, bishop and world lecturer. There is little of the self-glorification one often finds when you let a leader talk about himself for 18 hours. That is a powerful testimony to a person in his position.

But most importantly, the book helps us to see the principles and problems involved in being an advisor and later a threat to the powers that be. This book helps make those problems very real.

I am thankful for a book that helps me to broaden my understanding of those speaking in the name of Christ while they are in positions of influence.


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